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A GRAMMAR
AND
A VOCABULARY
OF THE
IPURINÁ LANGUAGE.

BY

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PREFACE.

THE IPURINÁS.

THE tribe of Indians called Ipuriná, a cannibal tribe, inhabit only the River Purús, one of the largest affluents of the Amazon, on the right bank, from the district called Sipatiní (Indian name, *Shibatirí*), in the Middle Purús, to beyond the River Acre (a corruption of *Ywák-jrj*, its Indian and proper name), in the Upper Purús; an extent of some 400 miles; living on the banks (very rarely), and on the numerous lakes and tributaries (lat. 8° S.; long. 67° W., approx.).

They are one of the largest of the thirty-four or more tribes inhabiting the giant river, are warlike among themselves, but both distrustful of, and recoiling from, civilised people. In their habits they are very retiring, and of their own accord do not seek the advantages offered by, nor are they very desirous to have any dealing with, civilisation, evidently feeling far more at home when away from all strangers; for this, however, many of them have good reasons.

They are naturally indolent, and lounge during the greater part of their time in their hammocks, which they do not even take the trouble to learn to weave, but beg, or barter for them with the neighbouring tribes, and are in every respect, as regards ability and progress, far inferior to the Indians on the Tapajós and in British and Dutch Guianas. When, however, their isolated condition, during several centuries, without any incentive from without to ambition or to a higher life, is taken into consideration, it will be seen that they should largely be exonerated from the charge of indolence or indifference.

Being so widely scattered and so far apart from one another, their number cannot easily be ascertained; being also migratory, the task is doubly difficult; they may perhaps muster 2,000 or 3,000 altogether. The largest number I have ever seen together, living in the same hut, is about forty—men, women, and children. They have a very scanty number of guns, which they find difficult to obtain, but which they highly prize when they have them. They

use the bow and arrow to shoot the various kinds of forest animals, as also fishes, for immediate sustenance only, for they are not at all provident. They plant an insignificant space with cassada, plantain, and banana, their principal food, and in addition to these, sustain life during a great part of the year with the variety of fruits which successively appear. Night or day, they constantly eat when they have food. Except a very few, they are always *in puris naturalibus*. On an average, they are taller than the aborigines of Tierra del Fuego, among whom I have lived for over three years; the tallest I have seen measuring about 5 feet 6 inches or 5 feet 7 inches.

It is only during recent years, since traders began to ascend the Upper Purús, with a view to collect the rubber-milk and manufacture india-rubber growing here and there on its banks, that the Ipurinás have peeped out of their seclusion; a few of them, when they choose, prepare a few pounds of india-rubber to barter with the traders for farinha, or native meal, some odd vestment, or a little of the most ordinary hardware, and ardent spirits, which latter have not yet aided them towards a higher level of morality; fortunately, owing to their natural reserve and taciturnity, the mischievous influence has up to now been experienced by only a minimum of the tribe.

I have been careful to enquire whether they knew anything of a supreme Deity, or whether they had any religion whatever; but I found that they knew nothing definitely of such a One. But there is among them a vague idea of the existence of a chaotic period in ages past, and also a tradition of a universal flood which destroyed their people on account of their wickedness; only one man and one woman saved themselves in a canoe; from these the tribe in due time multiplied. They believe in spirits, of which they have a large number, and in a great one whom they call *Guj'utjúngrá*, and who dwells somewhere in the skies; but none of these, from what I know, are propitiously inclined towards them, but rather destructive to them. They, however, exhibit no particular dread for these supernaturals, as one would expect.

Some spirits are supposed to be perpetually roaming in the forests, especially at night, while others have their fixed habitations in the sky. Having lived two years constantly among and with them, quite 2,000 miles from the sea-coast, and in the interior of South America, and for fully six years in various parts of the Amazon valley, I have had much time to observe them and their manners.

No effort has as yet been made by Brazil to civilise this tribe; within my knowledge, a few years ago a monk was sent by Government to open a mission at the Middle Purús; he remained fourteen days in the vicinity of Labria, and then left, disgusted with the plague of piums (a tiny fly, gen. *Simulium*?) and musquitos, and the inconveniences necessarily concomitant on Purús life.

Though the difficulties and hardships which one must needs encounter in his endeavours to accomplish this end are many,

through the unexplored state of the country and want of easy communication, the Ipurinás are susceptible of good impressions, are docile, and, as I know from some of those I have had under my special tuition, are capable of being both civilised and christianized. Four things are indispensable—able, willing men, money, time, perseverance. In a larger work which I am preparing, I hope to speak more *in extenso* on the geography, fauna, ethnography, etc., of the Amazon valley.

THE IPURINÁ LANGUAGE.

This language is spoken exclusively by the Indians of the Ipuriná tribe; only one or two strangers have within the last few years acquired a small stock of words and very few sentences. These Indians having hitherto lived secluded, their language has been confined to themselves, and I have not yet seen it in writing or heard of its being reduced to such, except by myself. I found it at first exceedingly difficult to learn; but much of this was owing to the glib manner of speaking prevalent among savages, as well as the variety of forms for one and the same thing; but being obliged to do so with a view to conversation and teaching, and having nothing to be guided by except the Indians themselves, who are the worst of teachers, I set to work and devised a plan which, as facility has been one of my objects all along, I believe will be found easy by any novice. I wrote *as I heard* the Indians speak, namely, phonetically, and in doing so, I purposely retained the Roman system, so that any new learner might not be compelled to spend time in acquiring a new variety of characters. None but those who have been similarly employed will be able to recognize the obstacles I must have met with, and therefore duly appreciate the following pages, and my efforts, without any aid, to catch the evading sounds of an uncultivated language with all its uncountness.

The present notes, though insignificant in quantity, are the result of the closest attention and hardest study imaginable for nearly two years, and this volume is the fifth of the kind I have written. I am far from saying they are complete or unemendable; with two or three more years of the course of study I have pursued, I could have made them larger and arranged them better; indeed, had it been merely a matter of acquiring new terms, I could have had thousands more of such; but uncertain of the future, I have worked hard to bring this book to its present state for the use of others who might succeed me; the contents, however, are genuine, and the pronunciation is correct. I can read any word or sentence with facility, and be understood by the Indians. The language is poor in terms, and this, as well as my limited knowledge of it, as will be seen in the rules below, which are also

few, has been a great drawback to me in my endeavours to clearly explain myself to the Indians; taking, however, into consideration their circumscribed state of life, we see at once that their language is adequate to their wants. It is far more defective than the Lingoa Geral, or Tupí Guaraní of South America, which is now so far blended with the Portuguese as not to deserve to be called a savage language.

It has been interesting to me in my studies to discover existing similarity of idioms in four Indian languages, viz., Lingoa Geral, Ipuriná, Catiána, and Fuegian or Yabgan, and I cannot but conclude that they, as well as numerous others I am unacquainted with, are only so many dialects of the aboriginal language of South America, which has evidently degenerated from its primitive purity.

I must here explain that the reason why Vocabulary Part I consists chiefly of verbs and sentences is, because verbs and their use in any language are always more difficult to acquire, consequently I have devoted more time to them. Other parts of speech, however, will be found copiously blended with them.

REMARKS.

No attempt having hitherto been made by anyone to reduce this language into anything like a system, it cannot be expected that the following notes, or the arrangement in the vocabulary, should be perfect, or that all its peculiarities and changes should be exhibited here. The following is merely an essay, but one founded on direct experience, and is only an aid to the discovery of many terms which I now know not, and the development of the language. Nor is it to be expected that a perfect systematic arrangement of the different heads and their contents could at once be attained. Under this head I point out only a few of the prominent features of the Ipuriná.

Uniformity is not observed by the Indians in pronunciation, and this necessarily so, seeing that they do not know letters and have no literature, *e.g.* :—

Chabéri, Chapárrí, to castigate.

The former is so pronounced by Indians of the Purús, the latter by those of another locality in the interior some four days' distant by canoe. Again,

Márráhhá'wágrétn, Márráhhá'wágráttá, beautiful; same as before.

These are pronounced nearly alike, but a new beginner is more likely than not to be puzzled.

Different forms are used to express the same thing; *e.g.* :—

Ingetanapannéá or *Ichiacapéngari* or *Mapiyónapani* or *Inganucapénga*, it has become dark, or, it is night.

Ímimakápe or *Camáshirakibáttárrá* or *Camáshirakibáscarite* or *Camá' mabáttárrá*, it is difficult.

There are also words which, taken singly, express different things, but they are comparatively few ; *e.g.* :—

Anrirawatachi, to slap with hand, or strike with a stick.

The language abounds in an endless variety of very long words, *e.g.* :—

Umurungucáamputiniwa, to hop.

Shámínachírawatini, to cleave wood.

Kíkinanacabíratini, to stutter.

Mítáimínakírjécaçacútacari, big toe.

Inversion of sentences is very common ; indeed, the language throughout is notable for this ; *e.g.* :—

Cúne nimarutá, lit., not I know, *i.e.*, I do not know.

Cun'imatari núta, lit., not know I, *i.e.*, I do not know.

Núta muní picicá, me to you give, *i.e.*, you give me.

Ishitímuni ucacháca, lit., the ground upon it fell, *i.e.*, it fell upon the ground.

With but very few exceptions, there are no generic names for plants, animals, &c. ; consequently, in speaking of these, the individual name must be mentioned. By the term *Shímakj*, fishes generally are comprehended, yet not all.

Nomenclature derived from names is of common occurrence, *e.g.* :—

Mayakj'nrj, the fat of a large red fish ; it is, however, the name of a man.

Makípaca, lit., dirty or unwashed ; is also the name of a man, from *Kipawa*, to wash.

Of numerals there are only three, viz. :—

Hántj, *Ypíj*, *Ití*, *i.e.*, one, two, three or more, and anything beyond is *Itúcanani*, a lot or a large number.

In this instance there is a remarkable coincidence, both in the Lingoa Geral and the Fuegian language, which also do not count beyond three, *e.g.* :—

Lingoa Geral, *Muyepé*, *Mocóiy*, *Moçapj'r*, one, two, three.

Fuegian, *Ucwéla*, *Cumbí'bi*, *Múttun*,¹ one, two, three, and

Yéla means any number beyond three.

Words according to exigencies are emphasized ; for this, certain particles and syllables are employed, *e.g.* :—

Atapitícara, it is we. Under the head Particles, further on, I will dwell more on this.

¹ Pronoun. Ookwáwlā, Cumbíbí, Múttun.

The rules of enphony are observed, *e.g.*:—Instead of saying *Aicú-anwáwa*, he is in the hut, one says *Aicúan-ra-wáwá*, the *ra*, placed between two hyphens, is the euphonic characteristic.

Transposition.—Nouns and adjectives are turned into verbs, and verbs into nouns. Under Verb I will speak more of this.

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IPURINÁ GRAMMAR.

ORTHOGRAPHY.

KEY TO PRONUNCIATION.

The letters dispensable or not necessary are d, f, j, l, o, q, v, x, z.

The vowels are thus pronounced:—a = *ǎ*, aa = *ah*, ae = *ǎě*, ai = *ǎĩ*, au = *ǎöö*, ay = *aya* (in Spanish), aŷ (*v. ŷ infra*), e = *ě*, ee = *ā*, ei = *ěĩ*, i = *ĩ*, ii = *ee*, iu = *öö*, iy = *Iyo* (Japanese), u = *u* in *put*, ua = *ööǎ*, ue = *ööě*, ui = *ööĩ*, uu = *oo* in *poor*, uy = *uy* in *ennuyer* (as nearly as possible), uŷ = *ööŷ* (*v. ŷ infra*), y = *y* in *you*, ya = *ya* in *yam*, ye = *ye* in *yell*, yi = *yĩ*, yu = *yuu*, yŷ (*v. ŷ infra*), ŷŷ (a prolongation of ŷ q.v, heard in the word *Cumýŷŷŷ*, a macaw). Öö = u in *put*.

The consonants retain their usual sounds throughout.

The following are apt to be mistaken:—g for k, h aspirated as if not, i for y and *vice versá*, p for b and *vice versá*, r for l, t for d, u for o, wa for ua and *vice versá*, tç for ç or c before e, i, y, ŷ.

R AND L.

Between r and l there is a sound peculiar to this language, often heard, and it is very noticeable in words like

Arí, yes.

Maripuí, a lake.

Tçurínga, to be alone or unemployed.

Hánrica, softly!

It is a sudden transition from r to l.

NASAL SOUND OF N.

Not a single letter in any word is left unpronounced as in English; as in phonography, everyone is heard.

The only exception is *n* when it precedes a consonant or is final, then it is nasal, *e.g.*:—

Carúnganakini, to thunder, or, it thunders, pronounced cá-rööng-gǎ-nǎ-kĩ-nĩ.

Upeén, a bird; pronounced öö-pěeng.

Besides this, *n* has another nasal hardly recognized when pronounced, and the detection of it is a good test of a quick ear; it is heard in such words as:—

Man-ú, a reddish fish.

Chinatarín-upuán, name of a lake.

When such words occur, I place a hyphen next to the *n* to mark the sound. Also *n* is nasal when it precedes *y* consonant.

ŷ AND Ŷ.

I have introduced two indispensable letters or signs to assist in imitating the Indians as nearly as possible in pronounciation. They are ŷ and Ŷ. The sound of the first is heard in *sing*, and is used commonly between two vowels, *e.g.* :—

Ŷ^r*pa*, wet.

Nipítuente, I want to drink.

The second sounds like the German *ü*, but pronounced with a raising of the back of the tongue, as in the pronounciation of the German *ich*, so that the vowel is accompanied by a more or less guttural sound, and it is as difficult to pronounce as it is to describe. In the words, *Uj'gh*, ha! *Ŷ^rwa*, he; *Yuŷkj'*, a fruit; the sound is very marked.

THE CEDILLA.

The cedilla *ç*, commonly used in French, I have also adopted, it precedes *a*, *u*, and follows *t*, and has always the sound of *ss*; in hiss, *e.g.* :—

Çarucuwánachi, a wooden pin used across the septum.

Çutí, the source of a river or lake.

Ŷutçárarata, to sew.

Tçurínga, unemployed.

THE USE OF S.

S for the most part is used with *h*, which it precedes, and is sounded like *sh* in shall, *e.g.* :—

Shúnginiri, to blow.

Wákjshanga, at once!

Sometimes, though very rarely, it precedes *c*. In all other cases *ç* or *c* is substituted for *s*.

THE USE OF CH.

Ch has its equivalent in *cheer*, *e.g.* :—

Chupató, a fruit.

Machúngamaturi, to pinch.

COMBINATION OF CONSONANTS.

The only combination of consonants required are *ch*, *sh*, *sc*, *tç*, and they may be either at the beginning or middle of a word, but never at the end.

THE USE OF G.

G is always hard before any vowel as in *get* and *give*; before a consonant it is not used, *e.g.* :—

Géra, a toad.

Ningichí, beads.

THE ACUTE AND THE CIRCUMFLEX ACCENTS.

I use two accents, the acute and the circumflex; the former to point out the accented syllable, as *Ukíj*, an eye; the latter is found only over *y*, to show its peculiar sound, as in *Y^{wa}*, he.

The general tendency of this language is to accentuate the ultimate syllable; but in long words sometimes there are two or three accents. Owing, however, to the yet barbarous state of the language, to locality, or mere individual caprice and rambling mode of speaking, there is much irregularity both in pronunciation and accentuation.

THE APOSTROPHE.

I use the apostrophe to mark the omission of a vowel for the sake of euphony, *e.g.*:—

Pít'ankéri, thy son; instead of *Pítahankéri*.

Atabúric'acútiniwa, to whistle through the hand; instead of *Atabúricuwacútiniwa*, *Wácu* being the word for hand.

ETYMOLOGY WITH EXAMPLES.

ARTICLE.

Properly speaking, there is none. It is included in the word or sentence, according as either of these is employed, *e.g.*:—

Áanta nicicaí, I give you the canoe.

The *the* is included in *Áanta*.

Aicú nicáma, I am making a hut.

The *a* is included in *Aicú*, and the literal meaning of the two sentences is, I give you canoe, I make hut.

NOUN.

The noun is indeclinable. To distinguish the cases, certain particles are, in some instances, added, while the genitive is denoted by position thus:—

Nom., *Cángýtj*, an *Ipuriná*.

Gen., *Cángýt'áanta*, the *Ipuriná*'s (canoe); or, *Cángýtj táichi*, the *Ipuriná*'s.

Dat., *Cángýt' (áanta)muní*, to the *Ipuriná*('s canoe).

Acc., *Cángýt' (áanta)*, the *Ipuriná*('s canoe).

Voc., *Cángýtj!* *Ipuriná*.

Abl., *Cángýtj muní*, from the *Ipuriná*.

In the ablative case, however, it is necessary to use a verb, the simple form does not suffice, thus:—

Úngútŷ muni pápa aunké, go and fetch the stick from the Ipurinú.

A collective form is made by the addition of *niri* to the names of irrational creatures and inanimate things, and *wacurí* or *wacurú* to those of men and women, the former being masculine and the latter feminine, thus:—

Kŷ'kŷwacurí, men.

Útuwacurú, women.

By adding certain terminations to verbs, nouns are formed, *e.g.*:—

Cashibúca, to wipe.

Cashibucumánetiníwa, what one wipes oneself with, *i.e.*, a towel.

Any noun may be turned into the possessive case by prefixing *N* or *Nuta*, *P* or *Pita*, *W* or *Wa*, *e.g.*:—

Nawiní or *Nutawiní*, *Pawiní* or *Pitawiní*, *Awiní* or *Wawiní*, my, thy, his hut; from *Awiní*, a wigwam or hut. *V.* Remarks under Pronoun.

Except in the cases of man and irrational animals, there is no distinction of genders. *V.* Particles.

Compound words are readily formed, *e.g.*:—

Shúmŷnakŷ, a gun; *Upuní*, powder; *Shúmŷnakŷpaní*, gun-powder.

Aanta, canoe; *Pukŷ'*, prow; *Aantapukŷta*, canoe-prow.

ADJECTIVE.

The adjective is not always pure, more often it is a modification of a noun, a verb, or an adverb; it is, however, indeclinable, and follows the noun it qualifies, thus:—

Kŷkŷ'ulanu, a tall man, from *Kŷkŷ'*, man, and *Ítanu*, tall, also a long way.

Útuáshankŷ, a short or little woman, from *Útu*, a woman, and *Wáshankŷ*, small.

If the adjective forms the predicate of the verb *Awapíca* = to be, expressed or understood, it may precede or follow the personal pronoun with or without the verb expressed, thus:—

Hanréca nawapíca nŷta, or simply *Nŷta hanréca*, I am good or well.

Amŷtuari nŷta or *Nu'amŷtuari*, I am sick.

THE COMPARATIVE.

The comparative is formed by the use of *támata* or *támatachi*,
e.g. :—

Mítá, large.

Mítatámata, larger than.

Wúshanký, small.

Wúshankýtámata, smaller than.

But, instead of the above comparative sign, one more often hears the following :—

Píta itú nitý'rýta, I love thee very much ; *Píta wúshanký nitý'rýta*, I love thee very little, equivalent to I love thee more, but *thee* I love less, addressing two different persons.

It should here be noticed that *no* conjunction is used to join the subordinate to the principal sentence, and the *Ipuriná* simply says :—

Píta itú nitý'rýta, píta wúshanký nitý'rýta, I love thee very much, I love *thee* little.

THE NUMERALS.

The numerals are only three :—

Hántý, one ; *Ýpý'*, two ; *Itú*, three or many. *Ýpý'* also means a few. For any larger number, *Itúcanani* or *Mýrýkýnýtý'* is equivalent.

Adjectives made Verbs.

Adjectives, by the addition of certain verbal characteristics, are made verbs, e.g. :—

Tşupý' or *Catşupý'*, white.

Tşúpý'tiniri, to whiten or clean to whiteness. V. Verb.

PRONOUN.

The personal pronouns are :—*Núta*, I ; *Píta*, thou ; *Ý'wa*, he or she ; *Áta*, we ; *Píta*, ye or you ; *Ý'wa* or *Únguraniri*, they.

Singular.

Nom., *Núta* or *Núca*, I.

Gen., *Nu*,¹ *Ni*¹ or *Núta*, of me.

Dat. Abl., *Núta muni*, to me.

Ac., *Nútu* or *Nucú*, me.

Nom. Ac., *Píta*, thou, thee.

Gen., *P*,¹ *Pi*¹ or *Píta*, of thee.

Dat. Abl., *Píta muni*, to, from, thee.

¹ All these forms must be used in composition.

Nom., *Y'wa*, he, she.

Gen., *Y'wa* or *Itúi*, of him, of her.

Dat. Abl., *Y'wamuni*, to him, to her, from him, from her.

Ac., *Y'wa*, him, her.

Plural.

Nom., *Áta*, we.

Gen., *A*¹ or *Áta*, of us.

Dat. Abl., *Atamuni*, to us.

Ac., *Wacú*, us.

Nom., *Píta*, you.

Gen., *P*¹ *Pi*¹ or *Píta*, of you.

Dat. Abl., *Píta muni* or *Ínta*, to, from, you.

Ac., *Píta* or *Ínta*,

Nom., *Ũngura niri*, they m., *nirú*, f.

Gen., *Ũngura* or *Y'wantú*, of them.

Dat. Abl., *Ũnguraniri muni* or *Ínua*, to or from them.

Ac., *Ínua*, them.

The Possessives.

The possessives are :—*Nitúi* or *Nitúichi*, mine ; *Pitúi* or *Pitúichi*, thine ; *Itúi* or *Túichi*, his (singular). *Nitúi niri*, mine ; *Pitúi niri*, thine ; *Túichiniri*, his or theirs (plural).

The Demonstratives.

The demonstratives are :—*Íya*, this ; *Y'wa*, that.

The Interrogatives.

The interrogatives are :—*Kéripara*, who ? *Nikéri*, which ? *Kéri* or *Kéripara*, or *Keritúngane*, what ? e.g. :—

Kéripara, who, or what person is it ?

Nikéri cútu, what woman ?

Keritimúngane pimashiríca, what are you sewing ?

The Relatives.

There is no relative pronoun, but by using the affixes *ký'tý* or *ký'tu* to the verb, the relative is included, thus :—

Cúca, to give ; *Nícký'tý*, what I gave.

N.B.—There is danger of not recognising a word pronounced by the Indians through their constantly prefixing part of the personal pronoun to nouns and verbs, and seldom giving a word in its primitive form. Of this, much will be seen in the verbs. V. Noun.

¹ All these forms must be used in composition.

VERB.

Verbs are, on the whole, very regular in the ending of their roots. The infinitive endings generally are, *ca*, *kicu*, *kini*, *kiniri*, *ta*, *ticu*, *tini*, *tiniri*. But these finals are not strictly used to characterise the infinitive; they are often heard in the inflection, or in the tenses of the verb. A complete conjugation must not be looked for here; the Ipuriná verb is exceedingly deficient in moods and tenses, and oftener the same form is used either with the addition or omission of certain indispensable suffixes or expletives to signify the mood or tense, or with adverbs of time.

The persons are distinguished by pronominal prefixes, and it is well to remark that the Ipurinás very seldom, in the cases of nouns and verbs especially, give a word in its simple form, but prefix either part or the whole of the personal pronoun. This was at first to me a stumbling-block. Take, for instance, the following:—*Aamýna*, a tree; but if you point to a branch or bough and ask an Ipuriná, What do you call that? he will not say Branch, but Its branch. Thus *Icatý* instead of *Catý*, the *I* being the pronominal prefix.

In like manner with the verb, instead of saying *Týrýta*, to love, he will say *Itýrýta*, which means to love, he loves, they love; the *I* being the pronominal prefix. Hence the difficulties which must necessarily be met with by a beginner is evident.

We have the verb *Týrýta* or *Týrýtiniri*, to love.

THE INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
<i>Nitýrýta</i> , I love.	<i>Atýrýta</i> , we love.
<i>Pitýrýta</i> , thou lovest.	<i>Intýrýta</i> or <i>Pitýrýta</i> , ye love.
<i>Itýrýta</i> or <i>Utýrýta</i> , he loves.	<i>Inuatýrýta</i> or <i>Itýrýta</i> , they love.
Dual.— <i>Itýrýtucakini</i> , they two love.	

Progressive Form.

There is a progressive form, characterised by affixing *áwacanani* or *áwacananiya*, e.g. :—

Nitýrýtiniáwacananiyapíca, I am loving thee, or, I love thee constantly.

The other persons are, hence, easily formed. Add the characteristic endings to the infinitive, as shown below.

Himpucutáwacananiyapíca, he is promenading.

Inuayúcingatátáwacananiyapíca, they are stringing.

Niyungáráwacanani, I am writing.

The Imperfect.

The imperfect tense is formed by the use of *çáwaký*, which, in this instance, means *when*, e.g. :—

Ký'ta áányata záwaký, imbarán kípawa, when we were hunting yesterday, it came on to rain, where *Ký'ta*, yesterday, is a necessary complement of the past tense.

The Perfect Definite.

The perfect definite is formed by adding *penga* to the infinitive, thus :—

Nicicapínga, I gave, or have given; or simply *pe*, thus :—
Uímpe, he has come.

When, however, emphasis is desired, other particles are added instead of the above, *e.g.* :—

Nicicapitícara, I have given. V. Particles.

The Pluperfect.

The pluperfect is formed by the use of *záwaký* and an adverb of past time with the verb as in the imperfect tense, and there is indeed hardly any difference, except that the verb or verbs, or what had preceded in conversation, determines what is to be understood, thus :—

Aámíña muni ký'tatý nícánínga záwaký, nétamaamputare áancatý itécanani; when I had climbed the tree, the other day, I saw the tops of numerous trees.

The Definite Future.

By the addition of *panicá* to the infinitive, the definite future is formed, thus :—

Nacárip' açapanicá? when shall we go?
Catánawuc' ýnapanicá, a few days hence he will come.

There is, however, this suffix, *pama*, which, added instead of the above, expresses forcibly a determination, *e.g.* :—

Wáancatçapamanú! it will bite me!
Nishámýnakçatapamá! or else I'll shoot you! or, I will shoot you!

The Future Perfect.

The future perfect is formed by using *upuçu* before the phrase or sentence, thus :—

Upuçú ipucacátucu pucacarú, when it has boiled, lift it down.
Upuçú nípucure ánica záwaký, piyútçarawata, you may sew when we shall have eaten.

THE POTENTIAL OR SUBJUNCTIVE MOOD.

The potential or subjunctive is formed by the use of the particles *tingane*, *ricu*, *çawaky*, *e.g.* :—

Mapúatça pícicanú, niyútçaratingane, give me some thread that I may sew.

Upuçú şáwaký pímýna, ninícaricu, when it is finished, bring it that I may eat.

Kéripa pímýna nu, níeica şáwakýi? what will you bring me, if I give it to you?

THE IMPERATIVE MOOD.

The imperative mood is pretty regular, inasmuch as for the greatest part the indicative form is used for it, *e.g.* :—

Pícicanu húntý! give me one! from *Cíca*, to give.

Paníca ýíwa muni! carry it thither! from *Aníca*.

Shómýua picúma! make fire! from *Cúma*.

Am'akípawa, let's go to bathe ourselves; from *Kípawa*, to bathe ; and *Amu*, come thou.

Pimýn'apuca! bring it! from *Mýna*.

Picip'nga! begone! from *C'a*, to go.

Pimapé! go sleep! from *Mucú*, to sleep.

Am'ambýrýyata, let's cross the stream; from *Imbýrýyatu*.

The Reflective Form.

As to the reflective form, some verbs contain it in themselves and need no external aid, while others are deficient without the reflective pronoun *Íwica*, *e.g.* :—

Amakípawa, come, let's go and bathe ourselves, where *Íwica* is understood.

Íwica anritácarica nu, I struck myself.

Íwica anritacáricawa, he has struck himself.

Íwic'iyúrutawa, he speared himself.

Interrogative and Negative Forms.

In regard to the interrogative and the negative forms, the following should be observed: *Áta* and *Négani* characterise the interrogative, thus :—

At'upuşupénga? is it already finished?

Áta cúne cituwacurú pícica mangúchi? are you not going to give any clothes to the women?

Áta núta cáta pişú? will you go with me?

Négani or *Anégani cúpitian núshitari?* shall I cook it in the saucepan?

Anégani imakýný iyúrutarité? is it true that they have speared one another?

Icari or *yucari* affixed to the infinitive shows the negative form, thus :—

Cun'awakicáicari, there is no more.

Cúne shímaký iperucayúcarí, he has caught no fish.

These affixes, however, are not always necessary, for *Cúne*, no or not, does nearly as well, thus :—

Cúne nicicái, I won't give you.

Cún'ápuca panicá, he has not yet arrived.

VERBS MADE NEGATIVE.

Besides the above forms, numerous verbs are easily made negative by prefixing *m* to the affirmative, *e.g.* :—

Makíritiniri, not to call; from *Akíritiniri*, to call.

Nimakéamacutacanií, I did not hear thee; from *Kéamacuta*, to hear.

Nimayútçarawátacani, I have not sewed; from *Yútçarawata*, to sew.

Nimétamatúcaniri, I did not see; from *Éta*, to see.

USE OF THE DUAL FORM.

A few examples illustrating the use of the dual form :—

Apýçatúcakini, they follow close together.

Maanrátacakiniwá, to hug.

Cícaracutúcakini, to kiss hand, from *Cíca*, to give; *Wácu*, hand, and the dual affix *túcakini*.

Cacanapýçtúcakiniwá, to fight at close quarters.

Macipututúcakinina, to kiss.

Ichitúcakinina, to quarrel.

Umanatúcacana, they spurn each other.

Ypýtékitúcakini, to approach, *i.e.*, two canoes from opposite directions.

Here it is seen that *tacaca* or *tacakini* is the characteristic of the dual form.

REMARKS ON THE VERB.

Besides the forms found in the vocabulary of verbs, verbs have several other forms of less importance. Verbs always end in vowels; this may also be said of the language at large, that it ends in vowels. As to impersonals, numerous examples will be found under the auxiliary *to be* in the vocabulary.

The letter *i* affixed to verbs and to some other parts of speech represents the personal pronoun *thou* or *you*, the accusative *thee*, and the dative *to thee*, in verbs only; and the personal *thou* or *you* in the parts of speech it is used with, thus :—

Piyúcingatçataí píta, thou art stringing.

Here the simple form of the verb is *Yucíringatçata*, and the prefix *pi*, the final *i*, and the word *píta*, are all representatives of the pronoun *thou*, and this is the form generally employed when *i*, as I said before, supersedes *thou* or *you*.

Nígaritaí, I strike thee ; simple form, *Arita* or *Anrita*.

Nicicaí, I give to thee ; simple form, *Cica*.

Kǵ'kǵi pítu, thou art a man ; from *Kǵ'kǵ*, a man.

Páncamaraí píta, thou art red ; from *Páncamara*, red.

From the above examples it is seen that not only is *i* thus used, but that the auxiliary *to be* is also included.

The proper use of the verb, on all occasions, is not strictly observed ; the Indians, when in the heat of their conversations, use a superabundance of interjections which effectually supplant the verb. The verb oftentimes, especially when compounded, deviates from its infinitive form, *e.g.* :—

Ichitúini, to bend (intransitive).

Ichitúampuritini, the tree-branch bends.

Uchitúantçupatiní, the paper bends.

Capatákiniri, to double.

Nucatçupátaca, I double paper ; where *Ántçupa*, a leaf, paper, is the simple form.

The verb, for the greater part, is perfect, including in itself different actions, or an action in its different aspects as is commonly the case in Greek. Such verb is mostly of a polysynthetic character, *e.g.* :—

Nicúçacatçaturumatinií, I draw the cord tight round your belly ; thus analysed :—*Ní*, pronominal prefix ; *cúçaca*, to draw tight ; *tça*, cord ; *túruma*, belly ; *tiní*, characteristic affix of the verb ; *i*, pronominal affix, signifying thy or your, referring to the belly.

Apáantiniri, to go for water.

Çaçarámbucayángutiniri, to comb the hair backwards, where

Yángu or *Yanguchí*, hair, is the simple form.

Kýçabanáintiniri, to dig for the interment of the dead.

Umbirikéentiniri, to chase or follow hard after a canoe.

Icashikicanuniyángutiníwa, to dishevel.

From the variations to which verbs often are subject, one sometimes is at a loss to conjecture the simple forms when in their inflections they are uttered, thus :—

Apa, to go for.

Wáampa, he goes for.

Ucá, to throw away or pull out ; *Áínca*, we pull out.

Awacacarévata, to bring forth ; *Wáanwacacapénga*, she has brought forth.

Though, unless the name or subject of the verb be expressed, it is difficult to know the gender of the subject, by adding certain particles to the verb, the genders can be distinguished, thus :—

Weenreyángutari, to comb hair ; *Wenreyángutaru*, *idem*.

Here both forms express the same thing, but the finals *ri* and *ru* show that the first is by a man and the second by a woman. And

here one cannot but notice the very striking similarity there exists between this so-called barbarous language and the ancient and cultivated Hebrew, which also has a distinctive verbal form for the feminine gender.

Whilst treating of this, I may mention that this order is not confined to verbs, but may also be found in other parts of speech, especially in interjections, *e.g.* :—

<i>Wérapanicunúate!</i>	get out of my way!	man to man.
<i>Wérapaninicurú!</i>	„ „ „	woman to woman.
<i>Wérapanicurú!</i>	„ „ „	man to woman.
<i>Wérapanicurí!</i>	„ „ „	woman to man.

It is only the finals *te*, *ri*, *ru*, which afford a clue to the genders.

Reciprocal transpositions occur in nouns, but in adjectives and verbs particularly, *e.g.* :—

Apj'rijngamánétiniwa, lit. that wherewith we rub our bodies, *i.e.*, soap, from *A*, we, *Pj'rjñca* or *Pj'rjñga*, to rub, *Máne*, body, *tiniwa* affix.

Ingetapéngari; it has already become night, where *Ingetú* is night, and the affix *pengari* so used, supplies the place of the verb.

Imamatíniri, to become or to have made black; from *Púmama*, black.

ADVERB.

There are good many adverbs; they and adjectives are in some cases interchangeable. Adverbs are sometimes not used singly, but are included in the verbs they qualify; or the verb is so constructed as to include its qualifying adverb, *e.g.* :—

Cáyamacanúntiniwa, to walk droopingly.

Uyaricumúnatawa, to walk backwards.

The adverb for the most part precedes the verb.

No difficulty is presented in the use of the adverb, therefore it is not necessary to dilate upon it.

PREPOSITION.

Postposition, rather than preposition, is what this part of speech in this language may properly be called, and the same may be said of many Indian languages, for the words used as prepositions do *not* precede their nouns or pronouns, but *follow* them. Of the *three* Indian languages I know I give the following instances:—

Lingoa Geral	<i>Ce-r-oca-kj'tj</i>	to my house.
Ipuriná	<i>Nawini muni</i>	„ „
Yahgan (Tierra del Fuego)	<i>Hsúeqtuji</i> ¹	„ „

¹ Pron. Hóu-uccah-too-pi.

Where the finals *kýtj*, *muni*, *tupj*, are the postpositions, and the literal meaning in each case is :—

My house to or towards.

The postposition is not always used in construction; like the adverb, it is often included in the verb; hence the reason of so few in the language, *e.g.* :—

Cángýtj nicicapénga or *Cángýtjmuni nicicapénga*, I have already given (it or them) to the Ipuriná.

In the first instance there is not the postposition *muni*; but either form does quite as well.

The postposition, like the adverb, presents no difficulty in construction, and those I have acquired will be found under the head Preposition, in the Vocabulary.

CONJUNCTION.

There is hardly such; the language is of such a nature that it can afford to dispense with it, *e.g.* :—

Kéripar'apuca? *Camayari, íya Cawapú, íya Yacamá, &c.*

Who have arrived? *Camayari*, and *Cawapú*, and *Yacamá*; and so a long list of names may be made.

Píwarabírata nu wai wáampuca cáwakj, tell me if he comes or when he comes, where *cáwakj*=if.

INTERJECTION.

There is a large number of interjections; indeed there are very few sentences pronounced without one or more, and such is their common usage that they often supersede verbs, especially in the heat of some narrative. There is, however, this peculiarity in the greatest number of them, that they bear, in their forms, the distinctive gender of the person addressed.

<i>Wachacaté!</i>	be quick!	to a man.
<i>Wachacarú!</i>	„ „	to a woman.
<i>Ah né!</i>	hoa, I say!	a man to a woman.
<i>Ah yú!</i>	„ „	woman to woman.
<i>Cítúamarú!</i>	„ „	man to woman.
<i>Ichú!</i>	„ „	woman to man.

PARTICLES, INCLUDING PREFIXES AND AFFIXES.

Of these there are different kinds, all commonly used, but at the option of the speaker, especially when he chooses to give emphasis to what he has said. They are of the greatest use in

conversation. But the truth is, they are sometimes used from mere caprice, placed where there is no real need for them; and through this I have often been perplexed, being unable to distinguish which form was right and which wrong, while, in reality, all the forms were right, but only they were so used according to the locality the speaker was from, e.g. :—

Ann wai piñtipancaicha, come and sit here.

Ann wai pitupánga

Áantçukecha niwaríngacatáicha, I "hang" upon a pole, where *cha* and *taicha* are affixes.

Áantçuke niwarínga " " "

Prefixes.

Those I know are *m*, *ma*, *me*, *mí*, *mu*, *mý*, for the most part prefixed to the verb, which then becomes negative; and to adjectives, which undergo the same change, e.g. :—

Mayúrncanta, not to travel or to fish on the water; from *Yúrncanta*, to travel on the water.

Máyatiniri, not to travel in the wood; from *Áyatiniri*, to travel or hunt in the wood.

Múntçgbýrý, not to jest; from *Úntçgbýrý*, to jest.

Máanre, (instead of *Maháanre*) improper; from *Háanre*, proper or well.

Máantacatý, immortal; from *Áantacatý*, mortal.

Naránký, preceded by *Cúne*, meaning not, stands also as a prefix; but it differs from the above in that, instead of making the verb negative it makes it affirmative, e.g. :—

Cúne naránký patacayúcarite, it is warm, from *Ipataca* or *Cúpataca*, warm.

Cúne naránký ý'mamakýpý yúcari, it is dark, from *Imama*, black.

Cúne naránký chléurite imari, it smells agreeable.

Affixes.

Affirmative affixes.—*Chicara*, *pitipéngara* and *pitícara*, besides affirming, show that particular stress is laid on the words with which they are used, thus :—

Píta chícara, it is you.

Wáantacapitipéngari, she is dead.

Nurwarabýpatapitícara, I have told or informed (him or her).

Tingane or *tinganama* affixed to the verb gives it a potential or subjunctive turn, thus :—

Nimungáchi niyútçaratínganama, that I may sew my clothes.

Péngari or *péngaru*, the first to distinguish the masculine, the second, the feminine gender, signifies *already*, thus :—

Nucapéngari, I have already thrown (it away).

Uyúcingatçatapéngaru, she has already strung them.

Kýtj, *kýtu*, or *kini*, added to the verb turns it into a participle-noun, *e.g.* :—

Nícký'tj, what I have given ; from *Cíca*, to give.

Acaký'tj, what we made ; from *Cúma*, to make.

Iníkini, what he eats, or that out of which he eats ; from *Níca*, to eat.

Cha or *icha*.—The use of these characterises moral quality and locality, and adds also emphasis, *e.g.* :—

Yárascaichú, thou art lazy, where *Yára* is an adjective but used as a verb.

Pitupángaicha, sit thou down.

Níwarúngaicha, I hang or suspend.

Ímenungaribéngaru núicha, I am an orphan.

In all these instances the final *cha* in some localities is very well dispensed with, and I may add that it is not understood by some Indians.

Negative affixes.—They are *icari*, or *yucari*, and *ni*, *e.g.* :—

Cúne níperucayícari shímakj, I've caught no fish.

Cúne pumamayúcari, it is not black.

Cun'ipíngariní, he is not afraid.

Affixes distinctive of the plural number. *Wacuri*, or *wacuru*, the former for the masculine gender, the latter for the feminine, having, however, reference to rational creatures, thus :—

Ký'kjuwacurí, men.

Cítuwacuru, women.

Nútankeriwacurí, my sons.

Nútankeruwapurú, my daughters.

Niri is also an affix of the plural number ; it is used both in reference to rational and irrational creatures, and to inanimate things :—

Cángýtjniri, *Ipurínás*.

Kíamaniri, tapirs, also cattle.

Aamjnaniri, trees.

Affixes distinctive of the sexes: *Te*, *ri*, *mu*, *ru*, *f*.—As there are no personal pronouns to aid in the distinction of genders, these affixes, as well as the numerous particles preceding, are of the greatest use in the language. See Interjection, a few pages above, where these affixes are exemplified *in extenso*.

Pama is characteristic of the future, and expresses a determination as :—

Nishímjnakícatapamai ! I'll shoot you !

Waanecatçatapamanú ! it will bite me !

Awacananiyapica has reference to the progressive form, thus :—

Niyungárawacananiyapicá, I am writing.

Euphonic characteristics.

Besides the prefixes and affixes above mentioned, there are certain letters and syllables used in the middle of words and sentences for the sake of euphony. They are: *r, ra, ru, t, int, e.g.* :—

Aicuan-r-awánwa, it is in the hut, from *Aicú*, hut, and

Awapíca, to remain or to be.

Kí'kí-ru-níta, I am a man.

Angí-t-áancarari, it is within.

At'-int-áyatinima, we travelled in the wood.

The letters and syllables between hyphens are the euphonic characteristics.

END OF IPURINÁ GRAMMAR.

VOCABULARY.—PART I.

CONTAINING VERBS, PHRASES, AND SENTENCES.

THE IPURINÁ LANGUAGE.

A.

ABIDE—AM.

Abide or remain to, *Awa* or *Awapýca*.

I remain, Thou remainest, He remains, *Núwa*, *Páwa*, *Wáawá*.

Able to, to be, *Púcuta*.

We are not able, *Cuné út' apúcuta*.

You are able to speak, *Pipuký'ngaçangiretáica*.

I cannot speak, *Cune nipuký'ngaçangiretáica*.

Ache, *i.e.*, head, to, *Pý'ntakýwýta*.

I have a headache, *Nipý'ntakýwýta*.

My heart aches, *Nángý úca papaníni*.

Acquire and retain, to, *Putétiniri*.

Add to (and fill up), to, *Méteentari*.

I add, *Niméteentanapa*.

Adhere or stick together, to, *Bichekíni*.

To adhere to flesh, *i.e.*, jigger, *Uyúpikicu*.

Administer medicine, to, *Pýgángatina*.

Physic thou me, *Pipýgángatina nu*.

Adulterate, *v.i.*, to, *Anucacare*.

He or she has committed adultery, *Wáunucapýtý'puri* or *Wáanuca*.

Agitated (river), to be, *Itçacatý'atini*.

Ail, or be sick, to, *Amýyanata*.

I am, Thou art, He is, sick; *Namýyanata*, *Pamýyanari*, *Wamýyana*.

Aim at (with gun), to, *Mishinikinirí*, *Pútiricakíntakiniri* or *Pútiricakíncatapý'rý*.

Allow, permit, to. I. Permit.

Am a bachelor, I, *Cúne kántanirunu núta* = I have not a wife.

I am a male, *Ký'kýra núta*.

I am a married man, *Kántanirupénganu* = I have a wife.

I am a female, *Cíturanu núta*.

I am a married woman, *Kántaniripénganu* = I have a husband.

Am—

I am not well, *Cúne éca nu.*I am friendless, *Iyaritara nûta.*I am ashamed, *Páshiniritîkî nûca.*I am alive or living, *Mapîngatîra nûta* = I am not dead.I am an orphan, *Imenungaribîngaru nûicha.*I am a single woman, *Cúne kintunîri nû* = I have not a husband.I am awake now, *Wácha nukîwataicha.*I am black, give me some of your light-coloured body, *Níma-matî or Pámarakatî nûta, píciyanu píçúrurama.*I am bald, *Nicuchúitawa.*I am good-looking, *Harépiticawaté nûta.*I am her sister's son, *Udantanîrira nûta.*I am honest, *Kîjûápera nûta.*I am naked, *Napáritapica* or *Napáritini* or *Ninámanganî* = I am clothes-less.I am not naked, *Cúne nu apáritaicha.*I am not all right yet, *Cúne háreca nûta.*I am not dumb, I can speak, *Cúne mápaan nûta, caçángire nûta.*I am sleepy, *Îtapu ukîcapénganu.*Ambuscade, to, *Ûyeenetari.*Let us go this evening to ambuscade tapir, *Îngeta aúyeenetari kiamá.*Anger, *v.r.*, to, *Níyanama.*I am angry, *Caníyanama nûta.*I shall be angry to-morrow, *Niníyanama catána.*Anoint (boil), to, *Pîjîrîncarawatîni* or *Pîjîrînkîni.*To anoint (or daub on cloth, etc.), *Cashîréngîni.*Answer, to, *Nínga-natinîri.*You did not answer me, *Cúne pinínganata nu.*I did not answer you when you called me, *Pakîritinipitîngaranú cúne ninínganataí.*Appear, or be in sight (stump in river), to, *Îtîwáca ántçuta.*I do not appear, or I am not in sight, *Cúne nîparináicha.*Approach a place, to, *Imatacutupénga.*There is approaching a tatú! *Çayîwau cîcânî napaní!*To approach, *i.e.*, two persons from opposite courses, *Ûpîjtámanatîcakinîna.*To approach, *i.e.*, two canoes from opposite directions, *Ûpîjtékî-tucákîni.*Are already of age, you, *Pénepe píta.*You are deaf as I am, you cannot hear, *Nakáanacuk' atúcu tçáss tçáss, píchákca nacukîtape.*They (letters) are far apart, *Intácu awacaré.*They are difficult (to know), *Camémarinacurí.*You are a man, you are not a woman, *Kîjîkîrai píta, cúne cîturci píta.*

ARE—ASSOCIATE.

Are—

There are but few (matches), *Mápapikínucará.*

We are civilized people, *Imbaráaniri-ra-wáta.*

We are conversable, *Çaóngirerini wáta.*

We are dull of understanding, *Amakéamacutaca nimararí.*

My feet are muddy, *Cápe kíti níta.*

There are not many there, *Cúne itiyécaru.*

You are not pregnant, *Cúne píta canimishítaru.*

They (clothes) are not yet dry, they are wet, *Cúne usundánga baníca, caampéngari, or cáancari.*

They (pots and pans) are on their place, *Awánakini áwapén-garari.*

How many civilized people are there in Tŷruán? *Nikírpa-kinipara Imbarániri áwa Tŷruamá?*

There they are! *Wiríncarari!* or *Wiríncararú!*

What country are you from? I am from Çapŷrŷan, *Kéri-aampa páantana?* *Çapŷrŷan níguta.*

Thou art an orphan, *Imenungaribéngaru pitáicha.*

Thou art big, stout, or full-grown, *Enécarirei píta.*

Arise (in the morning), to, *Ungatiníwá.*

You arose in an angry mood, *Náyanamachi púnguta.*

Arrange or put in order, to, *Wéenrecata.*

Arrive at a place, to, *Ápuca.*

When I arrive, *Nápuca çáwakŷ.*

Not to arrive, *Mápucacanítínica.* V. Expect.

To-morrow we arrive at . . . , *Atána ápuca . . .*

When will the boat arrive? *Nácáripara wáampuca áanta?*

My, your, or his, mother has arrived, *Natuké ápuca.*

He has not yet arrived, *Cúne wai ápuca banícaicha.*

I have arrived, I am going already, *Níta apúcari, nicipénga.*

I have just arrived, *Nímpiníni yucará.*

Ascend (i.e., smoke), to, *Itŷmachianta shámŷchian.*

To ascend a river, *Kitinirí.*

When the sun was ascending, *Atúcachi 'cánikŷaamputacu çáwakŷ.*

To ascend (a hill), *Cánishiratatini* or *Canikiintini.*

To ascend (a ladder), *Cánicuatini.*

To ascend (i.e., a river), *Imbirítákita.*

To ascend (the skies), *Çascúta* or *Çánaca*, or *Cánishitita* or *Cánitishicuatiniri.*

When we ascend or climb up, *Acanínga çáwakŷ.*

Ask or enquire of, to, *Pŷŷ'maá.*

Ask thou that I may hear what she says, *Pipŷŷ'maá níkéamacuta cítu çángire.*

What I have asked, *Nipŷŷ'manakŷ'tu.*

Assimilate, to. V. Resemble.

Associate with (men with men, women with women), to, *Múmanetininirí.*

Associate—

Come let us sit together, *Atáru nimúmane, j.*; *Atáte nimú mane, m.*

Assort (maniva or manioe for planting), to, *Tçurínacatútínirí.*

Attained to maturity, I have, *Ênee núta.*

Augment (*i.e.*, embryo), to, *Tj'rjcaamputiní.*

Await or wait for, to, *Yántapa.*

We are awaiting our brother, *Aítari ayántaparu.*

I await thee, *Niyántapaí.*

Awake, *v.i.*, to, *Y'mýracu* or *Çurecúanta.*

Awake thou now quickly! *Wachacatéicha pj'mýracapen gatéicha!*

I am awake or my eyes are open, *Nishuréc'ukjmapítini.*

B.

Back, or have anything behind one, to, *Çapúrjñkçcakjñtj,* I have the forest, or the forest is, behind me, *Nicapúrjñkçcakimpakitínirí.*

See, it is behind you(r back), *Pétamataru, pipúrjñkmuni wáanwini.*

To back athwart canoe, to, *Çáikjkinirí.*

I back stern, *Nicáikjcapukjñtátínirí*; I back prow, *Nicáyukj-cukj'wñnatínirí.*

To back (athwart canoe-head), *Wénrecakitini.*

To back water, *Machaticakita.*

Bail out (canoe), to, *Ucuánta.*

Bait (hook), to, *Yupicajñtítínirí* or *Yupikicu* or *Yumutúkinirí.*

I bait, *Ichácu nijumutúkiníari.*

Bake or burn (clay-vessel), to, *Kimitínirí.*

To bake (grated maniva, etc., in clay vessel), *Tacatáticu.*

Balance (*i.e.*, humming-bird in the air), to, *Araíní.*

Bark, *v.i.*, to, *Itçjaré.*

To bark (a tree, etc.), *Maçakicu.*

Bathe, *v.r.*, to, *Kípawa.*

Let's go to bathe, *Amakípawa.*

That wherewith we bathe and rub ourselves (*i.e.*, soap), *Akí-paca* or *Akípuantaca çáwakj acáshibumanitínirí.*

Bawl out after (driving away alligator), to, *Çcushampetaréamputinirí* or *Çhítíniru.*

Halloo, begone! begone! leave the goose! go to mid-river! or I'll shoot you! *Uh, shampetaín, Uh, shampetaín! hárautj pacácaru! apánuicakjya muni pímjñtucaperú! nishámjñuakj-cata pamai!*

To bawl out to (alligator), *Mínkirikínirú.*

Be or exist, to, *Ara. V. Is.*

To be close together (*i.e.*, many persons), *Putúintínirí.*

To be toothless, *Námangatçpataricútini.*

You are not toothless, *Çúne pínamangatçpataricútini píta.*

To be alight (*i.e.*, fire), *Imántacámputa.*

BE—BEAT.

Be—

To be about to, *Napanucá*.

It is about to upset! *Ukítaca napanucá!*

To be a baby, *Amaritaca*.

When he or she was an infant, *Wáamaritaca záwaký*.

To be weak and unable to walk, *Yúngini* or *Cayakíni*.

I am weak, am falling, *Nicayacapénga nítingananíniyá*.

To be men, *Mýkýký'tacakýnúj*.

To be women, *Mýçútutacakíni*.

We are men, *Amacacaký'tacaníwa wíta*.

We are women, *Amuçútutaca*.

Be (thou) gone or going! *Píçápucá!*

To be jealous of, *Amanputunichí*.

To be able to, *Páçuta*.

We two are not able, *Amapáçutacanámakíni*.

To be better from sickness, *Acínaantaca*.

When I am better, *Acínaantaca záwaký níta*.

To be crescent or new, i.e., moon, *Epicucapítini*.

The moon is new, *Cacýrý' yakitanabítini*.

The moon will be there (higher) to-morrow night, *Catúnan uwárutuwa cacýrý'*.

To be day, or light, *Ipuníkíni*.

To be difficult, *Mashirakibebítiri* or *Mushirakibý'scari*.

It is difficult for me to write, *Cumashirakibebítiri níta níyungári*.

To be dormant, i.e., leg, *Iyáaputapawá* or *Iyábatawá*.

To be indolent, *Yáru*.

I am not lazy, *Cúne yáru núicha*.

To be jealous of, or quarrel with, a co-wife, *Uwánga*.

To be pregnant, *Y'mi umíshita* or *Amérahankéri*.

She's pregnant, *Camishí*.

To be quiet, i.e., baby, *Ciménkíni*.

Be quiet, don't cry! *Máwata!*

To be sick, *Amíanata*.

He is sick, *Waamíanari*.

To be silent, or close the lips, *Apitengapututiniwá*.

Be (thou) quiet or silent! *Máwata cúmichi!*

To be unemployed, *Tçurínga*.

She is unemployed, *Utçurínga wáanwape cítu*.

Bear a load, I, *Kíke nu*.

To bear babe in sling on breast, *Aparé*.

She carries her child, *Wáampareuý'mý*.

Women carry, *Cápare-ru-cítu*.

Beat or flog, to, *Shirúkítataru* or *Shirúca*.

My husband will beat me, *Nítanirima nírupatapámanu*.

Oh dear, why has he beaten my sister? *Yúyuyu íkiratucscatu-parikiráni íkeruni nipý'rumi nýrúpascatacarí?*

To beat to death (with stick), *Nýrúpaticu*.

To beat (clothes when washing), *Púnganchicu* or *Pungaru-wáticu*.

Beat—

It (sore finger) beats or ticks, *Utenéngare*.

Become or be white, it (beach) will, *Itçubý'ngatýta*.

My sore or wound has become hard (skin) and white, *Nímatataancánri igárunca carúcata*.

To become hard skin (i.e., sore), *Matátaca*.

To become dark or night, *Inyeta upanucá* or *Mabiyán napaní* or *Ichiucapéngari* or *Iyauucapénga*.

To become paste (ponnded cacao), *Capéru*.

Beg, to, *Ámanaini*.

I beg you, *Námanainií*.

To beg of, *Amutakýtý*.

You'll beg of Camayari to-morrow when he brings some turtle, *Camayari mý'na rimbirí pyámatakýtý catánan*.

I beg your pardon, *Euepitícara*. . . .

Beget, to, *Éta*.

He has begotten me, you, *Caétanu, Caétái*.

Begin, v.i., to, *Múmputiripíratiniri*.

We began to count at one, *Amúmputiripíratari one*.

Belong to, or to possess (vessels used to eat out of), to, *Íntaretiniri*.

What I eat or drink out of, is already downstairs, *Níntaretakýtu ishítipéngaru*.

I go now to fetch father J.'s crockery, it contains nothing; and I will put down the comb, *Wácha pátý J. íntare napávia, eune cángetaicará, nitacánaparú çapupýritá*.

Bemoan, or sympathize with, another, to, *Nápetiniri*.

She bemoans or they bemoan, *Canáperá* or *Unápetari*.

Bend, v.i., to, *Ichitúini*.

The tree-branch bends, *Ichitúam puritini*.

The paper bends, *Uchitúantçupatiní*.

To bend (pin, stick), v.t., *Çacupikíniri* or *Çacupíca*.

To bend, breaking (thin board), v.t., *Çapurínimbiri*.

To bend forwards the body towards the ground, *Cumínkicu*.

To bend one's head sideways, *Týný'ntýcanupitini*.

To bend over or incline forward, v.r., *Yuuini*.

To bend back finger (of other hand with index), *Cúçakibiré*.

To bend wrist (writing), *Imutingini*.

I bend elbow (in writing), *Nímutingacánuketini*.

It (needle) has bent, *Çatápuscara*.

It (comb) has bent, *Utabúukinicarawacú*.

Bind together corn, to, *Yashíribatinirí*.

To bind or fasten (with loop and knot), *Yashirikícu*.

I bind or fasten loosely, *Amunaniri nicúçacatçatinirí*.

Bite, to, *Acátçuca*.

To bite off, *Acaracá*.

I bite off thread, *Nácarakiniri mapúatça*.

It bites, *Wáancatçaré*.

It will bite me! *Wáancatçatapamanú!*

To bite (shaking, i.e., snake), *Atçántýcáumpucata*.

BITE—BOIL.

Bite—

To bite off (thread with teeth), *Açaucú*.

You called me as the fish was about to come and bite, *Shí-maký úpuca chapaníca pakírila nu*.

It (piranha, a voracious fish) has bitten it (bait) off, *Wúanshinínga* or *Ishú*.

Blacken, to, *Mámata*.

The ground will dirty your clothes, *Kýbachí imámata pí-mánga*.

Blaze (i.e., fire), to, *Itíricacatini*.

It does not blaze, *Ichípukýpé* or *Ichípuký'ya*.

Bleed (also to have the menses), to, *Eeréngaticu*.

You bleed, or your blood trickles down, *Ipúan peerénga*.

Blinded, I am not, *Cúne nimuký'ta*.

He is blinded in one eye, *Içáramutacaanta*.

Blow (i.e., wind), to, *Itáure*.

To blow, *v.t.*, *Shúngicu*.

I blow fire, *Shúmýna nishúngataicha*.

Let's blow the fire, *Shúmýna ashúngapucateicha*.

To blow water, *Ataburicántu*.

To blow (i.e., porpoise), *Imbarán wantabúricaantinirí* or *Ukirítá* or *Ukirítankirí*.

To blow, i.e., two porpoises, *Tçuracawatínirí*.

The porpoises which blew, *Tçuracawataký'tu béçuri*.

To blow out light, *Wúkinirí*.

To blow one's nose, *Shúngarawatini* or *Shangabítinirí*.

To blow zarabatana, or blow-pipe, *Ataburicari* or *Icácatinirí* or *Icaré*.

The wind has blown it (light) out, *Catáuri iriwáca*.

The wind has blown it (cloth) away, *Itáware amicapýrý*.

Blunt, to, *Açukícu*.

Boil, *v.t.*; to, *Ashitíniru* or *Ashitícu* or *Ashitaru*.

I will boil the cassada before it is midday, *Acúngýshiti iyý'matucutaca çáwaký, núshitari yuminyarí*.

It is about to boil, *Ipúnpenapanicá*.

It is about to boil over! *Iámabanucá!*

Where shall I boil it? *Nákira ashírawata nu?*

To boil, *v.i.*, *Inpýá*.

To have boiled, *Ipúkini*.

It has boiled, *Upýnpénga* or *Upýnú* or *Ipúnpénga*.

It has only just now boiled, *Wácha ícara ípíca*.

It has boiled down, *Awapénga*.

The fire has boiled it (water) down, *Shúmýna wacakítacapéngaru*.

It has already boiled or is cooking, *Acúkýpucapénga* or *Acúca*.

That which is boiling is cooked, *Ashirí ipumpénga*.

Mine that is boiling is not cooking fast, *Cúne catý'marica núshirí*.

It is boiling over, *Narúnkýçatýtacayucarité*.

BOIL—BREAK.

Boil—

It is not yet boiling, *Cúne naránkypucarité.*Bore a hole (with instrument), to, *Yúmukiniri.*To bore lobe, septum, etc., *Yumutukicu* or *Yupikicu.*How now, come and let me bore your septum, *Ataté amuní pipunyumaréen niyúpicaí.*Born, to be, *Awacáni.*Before I was born, *Nimawacáni şáwaky.*Our brother was born to-day, *Akéamaníiri awíni wácha.*Borrow from (for a few hours), to, *Amanunakiniri.*To borrow from (for many days), *Putétiniri.*I borrow from you, Thou borrowest from me, He borrows from me, I borrow from him, *Niputetúitiní, Piputetúitininu, Iputetúitininu, Niputetúitiniri.*Bow, *v.r.*, to, *Ipápingamanetiní.*To bow in adoration, *Yúkitinini.*To bow down, *v.r.*, *Papíngini.*Thou shalt not bow down to clay, *Cúne catşarí muní pipá-pingapé.*Fathers, do not teach your children to bow down to an image of clay, I am jealous, and I shall be angry if they do, *Pátşwacurí cúne catşarí cáta icámakşţş (image) cune puvaratapé pitankérwacurí, cun' ipapíngini, nut' úmaputunichi, níta náyanamachi icámakşţş ipápinga şáwaky.*To bow (as tree-top at blast of wind), *Ichitúininiri.*Break (basin), *v.i.*, to, *Ichiránga.*To break line, *Icaracá.*The line has broken, *Icaracapénga yúcarí.*It (gun-nipple) has broken off, *Upatapénga.*To break (stick or switch across), *v.t.*, *Putáini* or *Mabş'rşni-kiniri.*I break, *Nimapatúancatiniri.*To break (or have broken glass), *Capupşş'kştaperu.*To break off (edge of calabash), *Machapíyanru.*To break off (end of knife), *Caputákiniru* or *Capatáiniru.*You've broken off its end, *Picapatácaperu.*To break open (urneuri, *i.e.*, annotto with hand), *Cakş'úşnaca.*To break open (*kşmbatí*), *Mashurekiniri* or *Mashurecarawátini.*I break open, *Nimashurecarawátachi.*I have broken open, *Nimashurecapénga.*To break or knock open (nut, etc.), *Pirikicu* or *Pirikiniri.*I break open nut, *Nipirícamakşş'tiniri.*To break (bisenit), *Mupucúnica* or *Arita.*To break off (thread while sewing), *Macaracapíri.*To break or pull off (button), *Putawakşş'tetiniri.*To break (flesh into small pieces), *Machichíkeretiniri* or *Machichíkereticu.*To break or emit wind from the mouth, *Antarakini* or *Antaracúnakini* or *Cachíankşş'ş* or *Cachíankşş'tiniri* or *Cachíankşş'ticu.*

BREAK—BUILD.

Break—

It (needle) has broken, *Ichebibé*.

She has broken off the needle's eye, *Cúitçúmîŋ ucapîrîŋ'nica cîtu*.

You have broken the eye of the needle which you gave me,
Picabîrîŋ nibetçúmîŋtúkîŋtuicára cai picîca nu.

It (stick) is not broken or parted, *Cúne pîrîŋ'nica*.

It (edge of clay vessel) is broken off, *Ishiwetá* or *Cashiwetari*.

You've broken off mouth of gourd, *Pimachapîya nta cuîrîŋ-
uputú* (from *Machapîyantîniri*).

The pole has broken off (down) from the liana, *Aanke cata-
rúncanúapîrîŋ áampîŋŋa*.

Breathe or be alive, to, *Inamúŋgini*.

To breathe irregularly, *Cúnaniri*.

Bring, to, *Mîŋ'na*.

Bring (thou) it hither, *Am'pimîŋ'vari*.

The steamer will bring farinha, *Vapor umînari catarukîrîŋ'*.

When he, she, or it, brings, *Umîŋ'nga çúwakîrîŋ'*.

I will bring some here to-morrow, *Alána wai nimîŋ'naru*.

To bring side by side, *Pitámanatúcaca* or *Pitátacakini*.

Don't bring any water, let be, *Cun' imbarn pîmîŋ'ánpete, wére-
tuc' icha*.

Bring (thou) it hither, *Pîmîŋnabucati*.

Bring (thou) hither and let me see, *Pîŋ'mîŋna netámataricu*.

Who will bring any? *Kéripara mîŋ'núántari?*

Come bring it! *Pîmîŋ'n'apuca!*

To bring forth young, *Áwacacaréwata*.

She has brought forth, *Emi waanwacacapénga*.

Brought, I have, *Nimîŋ'napîŋtîcarî*.

What have you brought? *Kéripara pimîŋ'naicha*.

He brought, *Umîŋ'ngîŋŋ*.

He is already coming bringing, *Yúpéngaicha wuampáanta*.

Brood (chickens), *v.t.*, to, *Ucúwîrîŋkîni*.

Browned (*i.e.*, coffee roasting), it has not yet, *Cúne úncamaraca
banîca*.

Bruise (tobacco into snuff), to, *Cúmurucarawátini*.

To bruise or cut, *v.r.*, *Mutúkitatini* or *Cachéngamatátini*.

To bruise, *v.t.*, *Chichikîŋrétiniri* or *Chichikîŋrétari*.

The wood has bruised my lips, *Áamîŋna ichichikîŋrétiniri nipútu*.

Brush (clothes), to, *Wéenretiniri*.

To brush hair (with brush), *Wéenreyangutiniwá*.

I brush thy hair, *Niwéenreyangutiniwá*.

To brush or stroke (back of head) with hand, *Caçarapán-
cakîŋwîŋtiniri*.

To brush off mosquitoes, etc., *Pútiniri*.

Bubble up (boiling liquid), to, *Icîni*.

Buckle, to, *Éenretakicu*.

I buckle my (trousers) belly, *Néenretacatúrumaticu* or *Nîya-
pacúwakîyutátiniwa*.

Build or make, *Cúmo*.

BUILD—CACKLE.

Build—

Whither away? I'm going to my plot to make a hut, *Ataté niamuni pýçá? Cuneté nucámiririin-ra-nýçá nicám'awini-tiniwá.*

To build up fire, *Yúshikiniri* or *Yúshikicu.*

My cousin build up the fire to what I am cooking, *Shítu piyúshikintari nashirincha.*

I have builded it, *Niyúshicapengari.*

Bumped (or I have a bump) on the head, I am, *Nipapánca-ký'wýmatatini.*

I have a bump on the hand, *Nipapíncacúmatatini.*

I've bumped my head, *Nipaanký'wýtiníwa.*

To bump, *v.t.*, *Paanký'wýtiníwa.*

Bundle up, to, *Cýtatiniiri.*

I've already bundled, *Nacýtatapéngaru.*

It is bundled up, *Cacý'tari.*

Burn (*i.e.*, fire), *v.t.*, to, *Aricá*; also to burn one as hot corn.

The fire has burned down, *v.i.*, *Shámýniniminipénga.*

The fire has burned me, *Shámýna aricapé nu.*

We burned or have burned (the paper), *Atananíra kimí-puataparu* or *Ata kimitaparú* or *Áta kimípnata.*

It (coffee) is burned *Utéenetacharicarétini* or *Utéenetachari-caretácatiní.*

Father's saucepan has (or its contents have) burned, *Awacanani pininiara áripe pátý cúpiti.*

It (pepper, etc.) burns, *Iteýurý'.*

Shall we burn off (top of empty tin)? *At'akimicuwána-tiniri?*

To burn in fire, *Kímitiniri.*

To burn to charcoal, *v.i.*, *Ichíbukýhaminikítini.*

To burn, or be in as fire, *v.i.*, *Imántacáamputa.*

The fire has not kept in, or kept burning, *Cúe imakýný'ný-mani shámýna.*

Burst (and spread, *i.e.*, cotton-pod), to, *Ishurecá.*

To burst or explode (*i.e.*, gun), to, *Ushurecá.*

To burst (bladder with foot), *Camatakíniri.*

To burst (*i.e.*, one's belly, etc.), *Imutukíni.*

To burst previous to falling, *i.e.*, rain, *Imutuc' imbaránu.*

Bury (pot's bottom in einders), to, *Cuanyakíniri.* V. Inter.

Button (clothes), to, *Henretacakítiniri.*

Buy, to, *Unéta* or *Míshiricaru.*

I buy from you, *Nimíshiricaru pítamni.*

Do you like to buy my gun? *Nishámýnakinata pimíshirikéniannu.*

To-morrow I will buy harpoon from . . . *Atána nunéta yáminí . . . muu.*

C.

Cackle (*i.e.*, hen), to, *Antaratatini.*

She cackles, *Wáantaratatini.*

CALL—CAUSE.

Call, to, *Akírita* or *Akírítiniri*.

I call thee, *Nakíritaí*.

I do not call thee, *Núta makírítamaicha*.

To call towards self, *Pingapíniri*.

God will call to Himself our souls when we die, *Apj'nga záwakj*
Deus ipj'ngupawa úta cámgj'gánaacuri j'wýca muni.

I do not call thee, *Nimákiritacanií*.

Not to call, *Makírítiniri*.

That which I call, *Nakírítinina*.

That one or the person yonder is calling you, *Ucára akírítapéngaí*.

What do you call this, or What's that? *Kéri úngura?*

To call in aid a husband, *Ákinipuatini*.

Wáanýce is calling for her husband, *Útaniri wáankiripuatá*
Wáanýcé.

It is you who are near (me) that I call, *Wéran awacáricai*
nákírítai.

Call (thou or ye) him or them, *Áankirítapucarité*.

To call or entice for seduction, *Yúcuýta*.

To call by name, *Úipujntáciní*.

What do you call your country, or where you live? *Kéri*
j'wánga páwapucu?

Can or be able, to, *Púguta*.

Let be, you are not able, *Wai-r-awá, cúne pipúguta*.

We are not able, *Cúne apúguta*.

I cannot take it (thread) so (through mosquito-net), *Wákira-*
pinícaranu.

You cannot, *Wákirapinícarai*.

We cannot sleep now, *Cúne apúguta-r-ámakini* or *Cúne apúguta*
ámaca wácha. V. Able to.

Capsize, to. V. Overset.

Carry, to, *Tj'ca* or *Aníca*.

Carry (thou) this thither, *Igái paníca úyaicha*.

He has already carried, *Utj'capéngaicha*.

To carry child on hip, *Inkecútiniru*.

To carry gun, etc., on shoulder, *Tanútiniri*.

Castigate, to, *Putikítiniri*.

To castigate (the buttock), *Chapj'rgj*.

I castigate this one, *Iyane nichabéri*.

Catch or grab (flies with hand), to, *Machupátjtiniru*.

To catch fire, *v.n.*, *Arí* or *Aripénja*.

To catch or have caught (fish), *Perucá*.

My cousin has not caught any fish, *Cúne shínukj'rgj perucayí-*
cari shímakj.

Cause or produce sores on skin, to, *Mutúkitatakinirí* or *Mutúkita-*
takínirari.

The piums have caused the sore on me, *Camichetúniri*
umutúkitatakiniranute.

Sickness causes me to gape, *Amíanari necaríra napíshata* or
Catçnú kj'papúkitira napíshata.

CEASE—CLEAVE.

Cease boiling (fluid), to, *Umapúcuni*.

To cease from labour, *Ūyaampakitini*.

To have ceased to rain, *Itáyanaa*.

It has ceased raining, *Itáyanaapénga*.

It (pain) has ceased, or is alleviated, *Ierénguapenga*.

Chafe (flesh), *v.i.*, *Itatacepétape*.

To chafe (cord by rubbing), *Catírira*.

To chafe (the skin, *i.e.*, *púmakýtça* or cord), *Apúatamátatini*.

Chalk (a line), to, *Mánitçatiniri*.

Charm away rain by blowing through fist, to, *Ataburicashitínini*.

Chase, or follow hard after (a canoe), to, *Umbirikéutiniri*.

To chase game (*i.e.*, dog), *Yúma*.

Chastise or correct, to, *Iniyata*.

Don't chastise me, *Cúne pínayatupenú*.

To chastise (with cord), *Mý'rýtcýtçatiniri*.

Chew, to, *Níchetiniri* or *Níchetínirari*.

Choke, *v.i.*, to, *Mánnatçaantiniri*.

The dog is choked, *Anábanari atçakíni* or *Píntushitini*.

To choke, as water, *Wáantaracutítini*.

Chop (tree-trunk), to, *Chengaráamýna*.

To chop (a stick), *Chengacútiniri*.

To chop meat, *Chénginiri*.

To chop across (wild boar or bird), *Tárutiniri*.

I do not chop open, *Cúne catarúre náta*.

To chop or cut bone, etc., *Çáukýry* or *Çáuký'ta*.

To chop (nut-shell, etc.), *Pukíniri*.

Cicatrize, to, *Matátaca*. *V.* Become.

Circle (or delineate a circle), to, *Makipirikicu*.

Circulate (*i.e.*, blood), to, *Iyárikýtaamputini*.

My blood circulates, *Nierénga iyárikýtaamputini ínini*.

Clap hands, to, *Pý'tawacutinirú* or *Pitacútinirwa*.

To clap hands (fingers clasped), *Mámatakýrý*.

Clasp (a book), to, *Çáwýruinirú*.

Clean or put in order, to, *Wéenreta* or *Wéenrecata*.

To clean (gun, etc., with fat), *Níchatiniri* or *Kichukíniri*.

To clean throat (by friction), *v.r.* *Wéenreccanaký'natinivá*.

To clean (spoon with husk), *Wý'ratiniri* or *Wý'rakýkýtíniru*.

I clean, *Niréenrikýkýtarn*.

It is now cleaned, *Wéenrikýkýna wáca*.

It is cleaned, or swept clean, *Atucutipéngaru wácha*.

Clear (nipple of gun), to, *Yúcurutinirú*.

Cleave wood, to, *Shómýnachíraticu* or *Shómýnachírarawatini*.

I cleave, *Ishómýna nichírarawatini*.

To cleave and wound, *Chepikíniri*.

His mother cleaved his lip, *Inirn uchepikíniri uputú*, whence

Chepíputú, Split lip.

To cleave or break one's head, *Shuréca*.

To cleave open (turtle), *Uçanáraticu* or *Wbírítatanticu*.

To cleave or cut open (urneuri, or palm-fruit, etc.), *Çáukicu*.

CLIMB—COME.

Climb tree, to, *Cáninginiri*.

Idem, a hill, *Canikíintini*.

When I had climbed the tree, I saw the tops of numerous trees, *Áamýna muni ký'tutý nícaninga záwaký, nétamaam-putare auncatý' itúcanani*.

Clip hair, to, *Kichúwitiniwa* or *Yútiricararátini*.

To clip off (button, etc.), *Kícarakíniri*.

When you clipped my hair the other day I was bald, *Pikýchúwý-taca záwaký nútu ký'tate, cáçara ý'kýwý*.

Close the eyes, to, *Matúngapýca*.

I close my eyes, *Núkýma nimatúngapýca*.

Thou closest thy eyes, *Pímatang' úkýmapímatatini*.

To close (a book), *Apacatiniru*.

To close the lips, *Apiténgapututiniwá*.

To close or push back (a drawer), *Yucirínginiri* or *Yukipíiniri*.

To close (watch with its cover). *Tútupýréj*.

Is it (sugar tin) tightly closed? *Kínabucúwaampupengaru?*

To have closed the wings, *Shúvacamínkitini*.

Clothe, *v.r.*, to, *Iéenremangútiniwa* or *Éerutakicu*.

To clothe or furnish with clothes, *Mángachitiniwá*.

Cluck, to, *Antarapétatini*.

Clutch (moving on trees, *i.e.*, monkeys), to, *Apacatý'yaputa* or *Apacatý'yaamputiniri*.

Cock trigger, to, *Mónanakicu shúmýnaký*.

Coil up line, to gather and, *Caitúngatçata*.

Coire vel Cubare cum alienâ uxore, *Capiténginiri hánt' ítaniru*.

Collect (rain), *v.i.*, to, *Icarúnganaginí*.

Idem, and to be ready to fall, *Imutuginiri*.

To collect, *v.t.*, *Aputáipucurí*.

To collect or gather (fire), *Púkítiniri*.

Comb hair, to, *Çápupýtúniwa* or *Wéenreyangutiniwa*.

To comb hair backwards, *Çaçarámbacayóngutiniiri* or *ru*, for a woman.

Come, to, *Ý'na*.

Whence do you come? I come from the forest, *Númuní pýnpéicha? Íutýbaký úýnarícha*.

I will come to-morrow. *Ataná úýnarícha*.

I come here every day, *Íhántý úntý wai úýnarícha*.

The Colibri will come hither to fetch away the indiarubber.

Colibri wai úý'na serynga wáampaca.

I come now from the house, *Wacha úý'na áicu munícha*.

He will come here soon, *Wai wácha ápuca* or *ý'naicha*.

Your sister will come next rise of the river, *Hántý mítáan záwaký-týr-úý'mpe pítóru*.

She will come next rise, *Hántý mítáan záwaký úý'mpe*.

When the river is high it will come, *Mítáan záwak' ápuçaritíngani*.

By and by, or days hence. January will come, *Çatónawac'ápuçaritíngani Jeneiro*.

Come—

Where do you come from? I come from yonder, *Níamu-nipj'nawácha? Iedíranj'uári.*

Come (thou) hither sit and converse with me, *Ámu waipitu-pánga níta cáta pímiçíngireta.*

Come (thou) hither, *Amuté*, male to male; *Amuyuyé*, female to female; *Amunirá*, male to female; *Amunirí*, female to male. Come here, *Wai pápuca.*

Come (thou) hither to eat, *Ámuni muní pj'namanamatá pína-peenga.*

Why don't you come hither, my children? *Kéripa cuné ámuni muní pj'uamanamatá chaántari níantaniríwacuríma?*

I will come back soon to this hut, *Wai áwicu muní wácha nimápipirú.*

I will come to you to-morrow, *Ataná píta muní niçá.*

He will come to-morrow with Mariyutç', *Catánawac' j'napanicé Mariyutç' cáta.*

She is about to come, *Wácha banícararí.*

Come, let's go a-hunting now! *Wákjshunga áyataicha.*

The soot is difficult (to come off), *Cucibibebítiri cachíanri.*

There comes! *Napaní* or *Napanucá!* e.g.:—There comes a man! *Kj'kj' napanucá!*

To come into contact with (and harden rubber-milk, i.e., smoke), *Ínuca.*

When did they come here? *Nacáripa j'náanta?*

It came hither, *Wai j'nascáta.*

It was at Ianrí that sickness came, *Ianrí tukína catçú.*

He is already coming and bringing, *Ympéngaicha wáam-páanta.*

What do you say to our coming hither to-morrow morning early? *Ata atané pucámara nápuca wai muní aç'na?*

When you see the canoe coming from up river, tell me thereof, *Ieíruwamuni pétabaca çáwukj áanta, piwarabýrata nu.*

Command or tell to do, to, *Apéneta* or *Yúcanabýratinirí.*

To command absolutely, *Pániyatínirí.* Also, *Yúcanatinirí.*

What God has commanded, i.e., Decalogue. *Pátj Deus ipáni-yatakjçj.*

What he has commanded, *Iyúcanatakjçj.*

Thou shalt not command thy children to travel in the wood on the Lord's Day, *Cúne pípániyatupe pitankériwacuri pítan-kéruracuru, Domingo, cun' áyatapé.*

Commenced to string, I've just, *Wácha tikiyúcara niyuciríngatçata.*

Compress (sponge), to, *Puraintíniru.*

To compress (toes with fingers), *Machúmangokitíkitinirú* or *Máuricakilíkitiniru.*

To compress (lips with fingers), *Capútacapútutinirwá* or *Capú-tacari putú.*

To compress (lower lip as if to whistle), *Machúngupútutinirwá* or *Maçunguçúnatinirwá.*

COMPRESS—COVER.

Compress—

To compress (with the fingers as one's flesh, etc.), *Cachíngē-bakítiniru*.

Compute by means of the fingers, to, *Yáuwabutarité*.

I compute, *Niwacuký'an nīyáuwabutarité*.

Conceal (under body or clothes what is stolen), to, *Páticu* or *Yabítákiniri*.

Conduct and introduce, to, *Áyata*.

Lead (thou) me, *Páyata nucú*.

I conduct thee, *Náyatamai*.

Consider or con, to, *Mý'nýta*.

What are you thinking of? *Kéri pimý'nýtape?*

Contain, to, *e.g.*:—It contains nothing, it is empty, *Cúne cáíngē-cuánaicari*.

What I eat or drink out of, contains nothing now, *Nítare-tapéngaru, cúne cáíngētaicaru*.

Contract fundement, *v.t.*, to, *Achímunkiniri*. *Vice versá*, *Catçúta-tiniwa* or *Catçutútuwa*. *V.* Push.

It (sponge) is contracted, *Uinenticu*.

Convalesce, to, *Acánaantaca*.

When I am better, *Acánaantaca çúwaký nutú*.

Converse, to, *Miçángiretini*.

To-morrow I will converse with you, *Cátóna nimiçángiretaité*.

Cook or boil, *v.t.*, to, *Ashitiniri* or *Ashitaru*.

It (meat) is not yet cooked, *Cúne upinúantapani*.

Shall I cook it in the saucepan? *Anýani cúpítian náshitari?*

It has cooked through, *Harecapíngabegari*.

When it has cooked, lift it (saucepan) down, *Ûpuçu ipucacá-tucu pucacaru*.

Cool, *v.t.*, to, *Chíngaretakiniri* or *Ataburikíniri*.

It (roast coffee) has not yet cooled, *Cúne itçayacabúcuta*.

When it (roast coffee) has cooled, *Uchéngarekýtacu çúwaký*.

Cork, to, *Iéenretakicu* or *Itúticu*.

Cough, to, *Tnungíniri*.

Count or compute by fingers, to, *Yóunticu*.

As you counted or measured at first, *Mý'ny piyáun takitícara*.

Count again, *Wáçhitana piyáunta*.

Cover, to, *Pátiniri*.

To cover the head, *Páta* or *Ký'wýtiniiri*.

Wherewith shall I cover my head? *Nikérima nipaký'wýta?*

I cover my head, *Nipaký'wytiniwá*.

To cover, *v.r.*, *Abachímútatiniiri* or *Abachímúticu*.

To cover (or lay temporarily shell on moquin, *i.e.*, drying by smoke), *Capamakíniri*.

To cover (face when weeping), *Mánatuký'tiniwá*, from *mánatu uký' tiniwá*.

To cover (saucepan), *Céretiniri* or *Céretiniritíngane*.

To cover (or slide on a cover as on *yaruké* or needle-case), *Yúcingicu, e.g.*:—

Cover—

To cover *yacuké*, *Yúcingakéticu*.

To cover one with a cloth, *Apamángaticu*.

To cover (maniva-root after planting), *Yúpimaticu*.

To cover after interring, *Yáuricapiintápýrý*.

To cover (sugar tin with its lid), *Catukiniri* or *Múantaca*.

To cover tightly, idem, *Inapucuta*.

I've already tightly covered it, *Núta péngara inapucutari*.

To be covered (stump by water), *Itýwakini*.

Covet, to, *Iyáamutiniri*.

Thou shalt not covet, *Cúne pýyáamutapé*.

You do not covet or are not covetous, *Cúne kýyáamuta pítu*.

He wanted or coveted at first, *Míchi imutikiniána*.

Crack (nut between teeth), to, *Amatakinirú*.

He cracks nuts, *Uámutakícaru maký'*.

To crack (knuckles), *Camutúkicu* or *Cámutukiniwa* or *Cámutu-cacukýrý*.

I crack my finger, *Nicámutuc'acukítiniwa*.

I crack my toes, *Nicámutucakitikítiniwa*.

To crack finger and thumb together, *Mamátakeiniri*.

It (beam) is cracking or giving way, *Ibý'rýnýca*.

Crackle (roasting coffee), to, *Mátakini*.

It crackles, *Úmatacakita*.

Crawl (tortoise), *v.i.*, to, *Unúpucutini*.

It (baby) crawls, *Cúmitini*.

To crawl (ant), *Ucámitini*.

Create, to, *Cáma*.

I have created thee out of clay, *Núta macaniracúmaai cátzari cáta*.

Creep or climb up (lizard), to, *Úcaníngatóta*.Cropped close, to have hair, *Kýchýwýjtiniwó*.Cross, or go right across a forest, etc., to, *Acicapítini* or *Tingitini*.

To cross a stream, etc., *Imbýrý'yata*.

Let us go across, *Am'ambýrý'yata*.

We cross, *Ambiriúankitini*.

Where shall I or we cross? the stream is so high, *Níamuni-n-ambýrý'yataté? mitáscabitibericácaunrité*.

Crow, to, *Cángire* = To speak.Crucify to, *Cabýtýnucabý'rýua*.Crumple (linen), *v.t.i.*, to, *Iyachimángicu*.

We've crumpled our clothes, *Amanganiri ayachimánga*.

Cry or weep, to, *Chíabatini* or *Chíutini*.

To weep for a son or daughter, *Atzánci*.

To cry (*i.e.*, tonean), *Icnekini*.

To cry (*i.e.*, *cuatá*, a monkey), *Aímbiricatini*, *e.g.*:—*Ei, ei, ei!*

I cried at what I saw (*i.e.*, my people), *Netikiniúra nichínta*.

Cubare cum muliere quá, *Kýtiniri*.Cudgel, to, *Ynújrupata*.Cuff or beat, to, *Yuruliniri* or *Yurutaré*.Curl, *v.t.*, to, *Catakinginiri*.

CURL—DIE.

Curl—

He curls hair, *Icatakýngayíngutiniri*.

Curved or bent (finger bitten by spider), it is, *Cumíngaký'tacare*.

Cut bark off tree-trunk for canoe, to, *Chéngamýnaamputiniri*.

Wait, I will go into the wood and cut down some patauá,
Arí wácharacu, niç' intý'pakýmuni niç'arwaký'patari kichitípa.

To cut into slices (as fish), *Ký'tacuaamputiniri*.

I will cut its flesh, *Ushíuinanira nicháamputa*.

To cut (with knife), *Ký'pýtacarawátini*.

To cut (with scissors), *Kitçútacare* or *Kichiríngari*.

To cut nail with idem, *Kíbirikiniri*.

To cut and make a drain, *Maçúwantakiricáamputiniri* or

Maçúwantac' (a) iric (u) áamputiniri.

To cut (fish) lengthwise, *Kíchirengicu*.

To cut (fish) crosswise, *Kishiningicu*.

To cut across (with sabre), *'aukíniri*.

To cut across (copaiva, etc.), *Tukicu*.

To cut (flesh or any meat), *Ucamaký'uýticu* or *Cháamputiniri*
or *Çutuniticu* or *Ký'pýtacarawáticu*.

To cut heavy or through (urucuri, etc.), *Táyanagawacaríticu*.

To cut (half through idem), *Harínki çawacacurí*.

The axe has cut my (toe) nail, *Kýtái itçutacacúta nuçáwata*.

D.

Dance, to, *Iyápiricatini*, *Ceréngachi* or *Cérenashititini* or *Cérenini*.

It (top) dances, *Yakírupatini*.

Darkened, when it (night) has quite, *Itáyanata matúngaretaca çáwaký*

Dash foot against, to, *Yúkititini*.

Daub or plaster (clay with hand), to, *Pítiniru* or *Pítaru*.

Decayed (i.e., tooth), to have, *Ikýrýpénga*.

Your tooth is decayed, *Ikýrýpé piteirín*.

Decompose (corpse in grave), to, *Iyarúngicu*.

Delineate (ground with fingers), to, *Mucíngashitíticu*.

Deplume, to, *Macaracapitíamputiniri* or *'hakicu*.

He is depluming the other, *Hántý-r-ichúca*.

Depreciate, to, *Pashí*.

He depreciates thee, *Upashicái*.

Descend a ladder, to, *Cachécuatini*.

To descend a hill or mountain, *Shírinashiratatini*.

I descend ladder, *Nimishírinacuátari* or *tiniri*.

To descend a tree, *Shíringicu* or *Shírimpinini* or *Shírinini*.

To descend river (in canoe), *Shírimpéentini*.

Desire or want, to, *Ámuta* or *Iyamutiniri*.

I want, *Niyómutacuta*.

Detach (paper pinned), v.i., to, *Upurnikini*.

It has detached, *Upurucapénga*.

Die, to, *Áantaca* or *Acapé*.

He has died, *Ipíngichi* or *Upýmpéngana*

DISOBEY—DRAW.

Disobey—

We disobey, or are dull of hearing, *Amakéamacútacani*.

Be not (thou) disobedient, *Cuné pimakéamacutacani*.

Disposed towards, to be ill, *Mánangare* or *Mánaticu*.

Dissolved, it (chocolate) has, *Uracucapénga*.

Distend, belly, *v.t.*, to, *Túrungatáta* or *Cubicatitini*.

Distort the face (lug and frighten, *i.e.*, *canújrý* or ghost), to, *Máarata*.

Dive, to, *Puký'ncanticu* or *Yúkiriaantini*.

To dive (to bottom of river, etc.), *Tamíruncá*.

Do or make, to, *Cámaantiniri*.

Do or make ye, *Incámarawatini*,

Do ye, or ye shall do, nothing, *Cun' incámarawatapé*.

Do (thou) it again, *Wáchana*.

What is he going to do with the skin? *Nátucupa j'naangaímata*.

He did nothing, *Imacámarinipénga*. *V.* Make.

It is you, or you did it, *Píta chícara*.¹

What are you doing? *Kéri picáma?* or *Áta pitamaichá?* or

Kéri pijumaretá?

To have done, *Náca*.

When you've done tell me, *Ŭpuçu pínaca záwakj pícha nu*.

I've not yet done, *Cíne nínaca baníca*.

When you have done sewing tell me, *Ŭpuçu yútçare pínacare záwakj pícha nu*.

I shall have done when it is dark, *Pucámaracani nínape*.

It's all done there, *Ipíni ucarukirá*.

It's already done (made or finished), *Upuçupéngari*.

The fire is made, *Shámíña upuçupéngari*.

The deer is roasted, *Ikimiri upuçupénga gáti*.

Doff, to, *Cáwucacuri*.

Double, to, *Capatákiniri* or *Cachitúiniri*.

To double a point, *i.e.*, people, *Tinúntikini*.

Idem, *i.e.*, a vessel, *Utjnj'ntçeatitini*.

I double paper, *Nicapatáantçupatiniri* or *Nicachitúaaantçupatiniri*.

To double (not fold, paper), *Catçupátaca*.

To double fist, *Machíkintawacutinirá* or *Machíkitacutinirá*.

To double (selvage before sewing), *Caitúnginiri*.

It (boat) is rounding or doubling the point, *Utabúncakíaaampitini*.

Draw (anything towards oneself), to, *Cúçakicu*.

To draw likeness, *Apayaunkíniri*.

Thou shalt not image me, *Cíne papayaunkíni nu*.

I draw cord tight round your belly, *Nicúçacatçatúrumatinií*.

To draw fish from its hole and throw ashore, *Mashibacabá-tiniru*. *V.* Grapple.

To draw open, *Uceréen*.

¹ N.B.—There is no verb here, but the forcible use of *chícara* supplies its place.

DRAW—DROP.

Draw—

To draw tight (cord, etc., in binding), *Cúçucatçatiniri*.

I draw tight, *Niténecuçacatçartiniri*.

To draw tight (cord round belly), *Yashiricúamputiniri ticáin* or *Yashiricaticúamputiniwá*.

I draw tight round my belly, *Niyashiricáamwútiniri niticáin*.

To draw or pull out (pin on paper), *Mapurucá*.

To draw into nose snuff (through tubes), *Ángirekiniri*.

To draw in belly, *Cúçacacianiritiniwá* or *Inapíchini*.

To draw in (to mouth) air or smoke, *Acíngabítiniri*.

To draw out or pull back (drawer, ramrod), *Mapurukiniri* or *Árawatini* or *Ceréen*.

I have already pulled or drawn, *Nimapurucapéngaru*.

To draw fire (from under pot), *Úshiketa*.

To draw line (on slate, etc.), *Macínginiri*.

To draw (top of petticoat) close together, *Cushirínginiri*.

To draw (a door) close, *Cuçáyangicu*.

To draw (food into mouth), *Acýçýtaríncha*.

To draw back (bow-line in shooting), *Mashiríngabitini*.

Draw (thou) it (likeness) nearer your eye, *Pukýmapýcata*.

I drew back suddenly, *Nicanabýriini*.

Draw (ye) near hither, *Amushóngý*.

Let us draw nearer to . . . *Wakirashóngý* . . .

Dread, to, *Mitanatiní*.

Dream, to, *Papúnata*.

You dreamt, *Pitapúnawatapinacá*.

I was unconscious while dreaming, *Nimashíniwecana nitapérú*.

Drift (canoe), to, *Itiycakiaamputapé*.

Drink, to, *Iyatiniiri*.

I am thirsty, I want to drink, *Nipuçúnatapénga níyatacaté*.

I am going to drink first, *Niyatapanicá*.

What shall I drink out of? *Nikériama níyata?*

To drink (with spoon), *Shíruauticu*.

Go for some patauá that we may drink, *Kichítipa pápa achí-kititínganama*.

Drip, *v.i.*, to, *Itabýkíni*.

Drive (vessel), *v.i.*, to, *Úçatirirípremuta* or *Utiyucáámputini*.

To drive away (fowls, etc.), *Úçukícu* or *Cibíkícu*.

Drive (thou) it away, *Puçucapóri*.

He drives, *Úçúca*.

Drive (thou) away the dog, *Picibír' anabanarité*.

To drive off (mosquitos or pinns), *Pátawa* or *Perucá* or *Perukícu*.

To drive or brush off (idem), *Yháurikícu*.

To drive stake into the ground, *Tucáamputiniri* or *Tucakíticu*.

The rain drove me, *Imbaráan-ra-úçúca píninu*.

It drove you, *Úçúca píní*.

It drove you two, *Úçúca páru*.

Drop, and fall down, *v.i.* to, *Icuchúca*.

To drop and lose, *Acikínirí*.

DROP—EAT.

Drop—

To drop or fall down from tree, *Írikini* or *Íripe*.

I fell upon the ground, having broken the foot-rope, *Nicaracapá niripemá* or *Nicaraca mangítitapamá niripemá*.

To drop down, *v.i.*, *Mj'ejbikicu*.

To drop water from mouth, *Ũwacacáuntiniri*.

To drop down (mosquito-net), *Ūntariniri* or *Ūntarén*.

To let drop (one's dress), *Ũ'eenrecaticu*.

To drop off (axe-head), *Ũshubakíni*.

To drop (gradually granulate from hand), *Ũmburukíniru*.

It (floor) will drop or yield, *Ishiképuatini*.

It (knife) has dropped, *Ũcachacupénga*.

I knew not when it dropped, *Ũ'one nimarutaicari icachakíni*.

When we seized the tracajá to turn it over, in our walk on the beach, we dropped it (cloth), *Cuníru amayáintiniyará acatabakiriníyaru acíniya kjbachían wáicapj'j'j' nípú manga*.

Drown, *v.i.*, to, *Angiraantini* or *Angiraantupínini*; *v.t.*, *Ÿkírítj'umructini*.

Drowse, to, *Nacaantini* or *Nacuanticu*.

Dry (clothes), *v.i.*, to, *Içunúgini*.

To dry (*i.e.*, sun), *v.t.*, *Içunúgakitacari*.

The gravy is drying or evaporating, thicken (thou) it, *Ashian awapéngari pucáketa*.

It (leather in sun) dries and hardens, *Icharicá*.

The deer's hide is drying and hardening, *Icháricamatutini múniti matá*.

Dwell or reside, to, *Pátj'rica*.

Where do you (m.) live? *Nikérishiti pipátj'ricaté?*

Where do you (f.) live? *Níamuni pipátj'ricaru?*

Our Father God, who art above in heaven, *Anakj'uj'ca Pátj' Deus, itánushiti awacáricani*.

To dwell, *e.g.*:—Is that your father who is at the Ímuri (confluent of the Ciriwené two days above Tçapj'j'yan, right bank)? Yes, he is; *Ímuri awacáricani píta pátj'? Arí, Ímur' awacaripíticara níta pátj'*.

E.

Eat, to, *Níca* or *Nípucure* or *Shónangaretiniri*.

We ate beef there, *Íwara kiam'ataníca*.

Farinha for the Ipurinás to eat, *Catarukj'j'j' Cángjtj'ni nicará*.

What shall I eat? *K'érima ninícaicha* or *Kéri ninípeichá?*

Let us eat at once, *Wákj'shanica*.

I will now eat, *Wácha cjj'wárima niníkiní*.

Only themselves have eaten the tortoise, *Inawana-ra-nicáru çutúyu*.

That I may, or that which I am to, eat, *Ninícaricá*.

She fibs, she *did* eat it when downstairs, I saw her, *Pushiratá, uníca píticara nitipaciáre útucu nikibatúantubj'carj'*.

EAT—ENTICE.

Eat—

You may sew when we have eaten, *Ūpuçu nípuçure ánica çáwakj piyútçarawata.*

I have eaten all, *Ukjujppénga ninícaru.*

She alone has eaten, *Y'wananirá* (or *Uwánanira*) *nícarí* or *Mapáracara uníca.*

We alone have eaten, *Mapára anikiníca átu.*

She has not yet finished eating, *Cun' upúçuta nícatapaní cítu.*

Echo, *v.i.*, to, *Çabj'retini.*

Effervesce, *v.i.*, to, *Uçatçúripetini.*

Eject (water from mouth), to, *Ūwacacúantinirí.*

To be ejected (*waampi* from *icánu*), *Ipukj'ng' icápi* or *Upanikiní.*

Eclipse, to, *In-eeréngukinirí.*

How many days must elapse before we go down river?

Nikéripakjnj untjpara áça ikíju?

Emaciate, *v.i.*, to, *Shicá.*

I emaciate, *Nishicá.*

He has emaciated, *Ushípe.*

Embark, rather to approach for embarkation, to, *Yúkiriintien.*

Where did you embark? *Ata kériaampa piyúkiriintaperu?*

To embark in a canoe, *Murúncukiniwa* or *Murúncucawa.*

Embrace, *v.t.*, to, *Maaurátacakini* (dual form).

Emit speech (so as to fall on hearer's ear), to, *Cacachácata* or *Cacachákinirí.*

God does not emit to us directly what He has said,

Içángirebéngani cñue icacachúcanúcatari Pátj Deus áta muni.

Encircle, to, *Yakitúngatúmatini.*

To encircle (body with arms), *Muarátacakini.*

The halo has encircled the moon, *Acáwari yakitúnga cacirí.*

Encompass (by walking round), to, *Yakitúngini.*

End (*i.e.*, road), to, *Imuticáamputini.*

It (print) ends there, *Y'wçcarawéra imaputúngjre.*

To end or disappear as a day, the sun, etc., *Ishipipúniniyucané* or *Ishipúini* or *Erénguca.*

Enlighten (*i.e.*, light), to, *Yupínícaricámara.*

Entangled, it (line) is, *Iyashirikíniwa.*

Enter (a farm), to, *Muticápetini.*

To enter flesh (jigger), *Yúpjca.*

To enter trap (*i.e.*, fish), *Ikínga.*

To enter *tej'catjra* (*i.e.*, fish-trap), *Ūruau.*

To enter hole (of bead, *i.e.*, thread), *Ūruankitica.*

To enter (mosquito net), *Yuruán.*

Let us enter, *Aurupénga* or *Auruán.*

I enter, *Niurubíniuiyucarí* or *Niurupénga.*

When we went for a walk the other day, we entered the farm of Cawápu, *Kjftayánuapentúia ámjteapetini Cawápu kíkiju.*

Entice (calling with lips like unto dogs, male to female), to, *Píchunakini* or *Píchunacaré*; Female to male (calling like unto fowls), *Píngunacaré.*

ERASE—FAN.

Erase (writing), to, *Cáshibukiniwa* or *Cáshibukicu*.

To erase (idem on ground), *Yatúingínira* or *Yatúingicu*.

Erect head, to, *Tçanucanupítini*.

Evaporate, to, *Awaini*.

It is warm, or the heat is not evaporating (from saucepan),

Cúne narúnkŷ patacayúcarité.

Excavate (*i.e.*, dog), to, *Kŷçábetini*.

It (*kŷteçna*) excavates, *Caricú*.

To excavate in order to plant maniva or cassada, *Atçutŷtinirí*.

Exchange, to, *Angichítiniri*.

I exchange with *Yacamá*, *Niangichítiniri Yacamá muní*.

Excrete, to, *Ticatini* or *Pŷrinkiniwa*.

Not to have need to excrete, *Maticútucani*.

Exhausted (in speaking), to be, *Mapukibiratacani*.

Exist or have existed, to, *Awacakícu*.

Their bodies exist no more, *Cun' imanawáicari*.

Expand feathers (*i.e.*, clucking hen), to, *Ucúntirekini*.

Expel babe from womb, to, *Catçúnga*.

Explode or go off (gun), to, *Umutukini*.

Expose the body (by lifting up clothes), to, *Uciriniwa*.

The stump (in water) is exposed to view, *Itŷwácatçutatiní* or *Itŷmatçutátapenga*.

Expose (thou) or thou exposest thy body, *Puçúra pawaté* (m.),
Puçúra páwaru (f.).

Express (juice in hand), to, *Machíkitaticu*.

I press out, *Nimachíkitaticu*.

Extend tongue (and breathe like a dog), to, *Ingningabatini*.

Extinguish (fire), to, *Kŷwŷtçacáanticu*.

Extract (jiggers, thorn, etc., with fingers), to, *Yúsharitiniri*.

Idem, with pin, etc., *Ukíniri*.

You've already pulled out, *Pukínipengari*.

F.

Fall or drop down, to, *Cacháca*.

To fall from tree, *Írikini* or *Íripe*.

To fall, *i.e.*, a tree, *Intiyamŷtiní* or *Intigán* or *Itucúnaca*.

To fall (from brink) into river, *Aparapé*.

It has already fallen, *Uiripénga*.

It (mosquito-net) has fallen, *Ipakitípe*.

When it (river) has greatly fallen, *Paankŷpŷkŷnúca awaeini*.

The large boat (*i.e.*, steamboat) will ground when it (river)
is very low, *Paankŷpŷkŷgrín nimbeta áanta mitáru*.

I fell down (from hammock), *Nicachácanacapenga íshiti muní*.

I fell from a tree, *Áamŷna nimutúcape*.

It (ground) being so slippery, I nearly fell, *Níripe napá-*
nucápushipúrurçescabŷtŷrŷ.

You fell on tree-trunk, *Áamŷna pírica*.

Fan to, *Apucaraucáticu* or *Inapukícu*.

FAN—FIND.

Fan—

I fan, *Ninapúkini*.Thou fannest, *Pinapuca*.Fasten (as musquito-net after spreading), to, *Tṣátiniri*.To fasten or tie, *Enchicatu*.Idem (top of wigwam), *Enchicari iceretari*.To fasten (twine in making a loop), *Yashirikicu*.To fasten (canoe painter with two half-hitches), *Mapatabi-ríiniri* or *Mapatabýgrýṣatṣatiniri*.To fasten (i.e., knot on two half-hitches), *Ínchikiniri*.To fasten to one's flesh (i.e., leech), *Ipitécamatáticu*.What I have fastened has dropped, *Ícachacapénga níinchikiniri*.Father (rather to be a father), to, *Míwaankini* or *Mímawakini*.Call (to Thyself all men) the inhabitants of the world, then (adopt them and) be a father to them, *Pishínireca pakíríta itacínchikicu hankériwacuri*, *inua wéwreca Pimímawakýný* (*mímawakini*, *ἔγωγε τῶν πάντων πατέρα*).Thou art a father to us, *Pimúininetiniwáta*.Fear or be afraid, to, *Píngicu*.I fear, *Nipíngare*.He fears thee, *Ipíngicuí* or *Ipíngai*.He fears not, *Cun' ipíngariní*.Feed or nourish as parents to their children, to, *Mánechitiniri*.I feed or sustain you, *Nimánechita úntu*.You feed us, *Pimánechitawata*.Feel, to, *Máantakinirí*.Feel (thou) me, *Pimáantaca nícha*. V. Pass.To feel, v.r., *Caanyacáamputini*.Fell (tree), to, *Tukícu*.Fetch, to, *Apa*.I will go and fetch them, *Napúiniri*.I go now to fetch what father J. eats or drinks out of, *Wácha pútý Jacob úntare napúnia*.When did he fetch (you) away? *Canihínaca záwakýaampapénga?*He fetched us away, *Ínua apapúwata*.Come let's go for piquia, *Am' ucaní campapínawate*.Fib, to, *Kýpataby'nawa* or *Panirachíranacha*.She has fibbed, *Púshira-r-úwa*.He fibs, *Pánichirarí*.Fight, to, *Chíparitiniri* or *Matciní*.To fight (close quarters), *Cacanapý'rýtácakininá*.Fill up, to put in and, *Shampukíniri*.I have filled up, *Nishampucacátari* or *Nishampucakítacaricú*.It is filled up, *Ushampucapénga* or *Ishampucúanta*.To fill up and level (hole in ground), *Apúcashítitiniri*.Fillip, to, *Kýmatakíniri*.Find, to *Apucaru*.We find it (pronunciation, or to us it is) exceedingly difficult, *Ata muní narankímimakýpécari*.

FIND—FORBID.

Find—

You do not find it difficult, *Cuné píta camashirechikíntacari*.

Finish, to, *Puçuþénga*.

Let us now finish (to relate) to our father Jacob, *Am' ashipukíniri pátý Jacuté* or *Am' amaputurukíniri pátý J.*

Finish what thou art about, *Pishibucaricutéru* (te to a man, ru to a woman).

To-morrow I shall finish the canoe, *Atána nipúçta áanta*.

He has not yet finished, *Cúne ichimúkíta baníca*.

We have finished all we had to say, *Ashibucapéngari açúngire*.

When I have finished eating, *Ûpuça ninípucure çáwaký*.

To be finished or used up, *Ishipukíniri*.

Fire (gun), *v.i.*, to, *Ûmutukini*.

To fire gun, *v.t.*, *Shámñnakínatiniri* or *Mámatakíniri* or *Shamñnakita* or *Shámñnakýrý*.

Fish (in canoe on water), to, *Yáruwanta* or *Yáruwanatini*.

To fish (with seine, rod, etc.), *Ucatçáantiniri*.

I fish, *Nucatçáanta*.

We fish, *Auncatçáanticu*.

Flay, to, *Umaçántuca* or *Umaçukicu*.

Flee or escape, to, *Mýtekini*.

He, she, it has run away, *Capaná*.

She is a runaway for she fled, *Ínacaru pitícara úmiteca*.

Float (on water), to, *Pýmacapínini* or *Pýmucatýta*.

Flow (tide), *v.i.*, to, *Iyúciçapuyáimbaraantinirá* or *Iyúciçapuyatini*.

Flowers (or it has flowers), it, *Caanwýry*.

Fly, to, *Arakíni*.

It has already flown away, *Waarabéngarara*.

The wild turkey has flown away, *Payuri arapénga*.

Fold (selvage), to, *Cáintungáamputiniri*.

To fold up (cloth), *Intútiniri* or *Intútacuri* or *Caintúnginiri*.

To fold hands, *Machikitángawacutinira* or *Machikitacutinirá* or *Yúchapawacukítinirá* or *Yúchapainiri*.

To fold arms, *Maaréngacuánatatwa* or *Maaréngacuánatatiniwa*.

Follow immediately after one, to, *Apýçatiniri*.

Let us follow father J., *Pátý Jacob pýtýçaaampýçata*.

To follow (dual form), *Apýçatúcakini*.

To follow, *Acicatikínitini*.

The alligator followed the civilized man, *Waancicatikínitari Imbaraniri caikiri*.

To follow, *Mapipíniniri*, woman to man; *ru*, man to woman.

Follow (thou) me, *Pimápipinini nu*, man to woman.

I follow this, *Nimápipinini*, woman to man.

To follow after, *Cápuçýticu*.

Forbid, to, *Ûtakikíniru* or *Ûtakýca*.

I forbid thee, *Nuntakýkýtí*. V. Prohibit.

God our Father has forbidden us (saying): Thou shalt not seduce another's wife, *Pátý Deus untakýcawate áta muní: Cúne hánt' íntaniru picapýténgape*.

FORCE — GIVE.

Force down (and through mouth, phlegm), to, *Atçakícu*.

Forget, to, *Mamashínícahýñjýtý* or *Mapúnaticu* or *Mashínícarétari* or *Maputukíniri*.

You have forgotten, *Píta nitari* or *Pin*.

You have forgotten his name, *Pimapatýáanganatarn*.

Forgive, rather not to be angry with, to, *Mániyanamani*.

Forgive thou us, *Pimániyanamani áta muní*.

Form vessels with clay, to, *Áwarukíniri* or *Wéenrekýbachítiniri*.

With my hands I have formed thee out of earth, *Núwacu cáta núwarucaí kýbachí cáta*.

God first made Adam out of earth, then gave formation to his body, *Pátý Deus níchi kýbachí cáta icámáwri Adam, wéenreca iwéenrekýbachítari ímane*.

To form or roll up (dough, etc.), *Púruinticu*.

Frisked and fled, it (acutipuru, or squirrel), *Icáputitapénampucatiní*.

Front, or have anything in front of one, *v.t.*, to, *Yñkýwýkíni*.

I front the forest, *Nýñkýwýcatúmpakítiniri*.

Fructify, it does not, *Cúne caríri*.

It fructifies, *Caríri* or *Caripéngari*.

G.

Gape, to, *Apíshaticu* or *Apíshari*.

Gape again, *Wáchana papíshata*.

Gargle (throat), to, *Anracúanticu*.

Gather up (seeds, etc.), to, *Ámakýta* or *Ámakýtinirú*.

Shall I gather them up? *Námakýpétu?*

To gather (twitlark's eggs, etc., out of hole), *Ungikíniri*.

Others have already gathered them, *Nang' ungicapéru*.

Get or fetch, to, *Ápu*.

Get out of my way! *Wérapanicu nútate*, male to male. *Wérapanicurú*, male to female, *ri*, female to male.

Give, to, *Cíca* or *Cikíniri*.

Are you not going to give any clothes to the women? *Áta cúne cíturacuru píica mangáchi?*

I will not give you any clothes, *Cúne níica mangáchi píta*.

I don't like you, I will give you, *Kýtýrana níicapitacícaí*.

To give away, *v.r.*, *Cícará*.

He, *Kírama* himself, has given himself away to the civilized people, *Y'wéca Kírama ícicawá Imbaríniri muní*.

It is not we who give ourselves health, it is our Father God, *Cúne mamíyanatara acíca wáta, Pátý Deus mamíyanatatacáca wáta*.

He has given us what now is, *i.e.*, to-day, *Áta icikínira wácha awarí*.

What is given to me, *Nýñgakýtý* or *Níikícu*.

After death our Father God will give our souls immortality, *Apýnga éwáký Pátý Deus ícicawa wéenreca acámýrýánawacurite ínapýngane*.

GIVE—GO.

Give—

Give me a basin, *Hántuta picicanu caçurukj'ta.*

What else did he give? *Kérimara cacicaréma?*

I beg you give me a comb, *(Çapupéruta picicanu namúnainii.*

Give me water, I want to drink, *Imbaran picicanu niçatacú.*

Have you given me this? *Picikinica un iyama?*

Give this to him, *Picicá iya j'wamunú.*

Why should I give you (dog) anything? you don't kill any tapir, you don't point out game, *Kérima nicicái? cúne kiamú pucá, cúne cayúma pitáicha.*

That which I gave, *Nicikj'tj.*

Who gave you this? *Ker' icicái iya?*

The needle you gave me is eyeless, *Cúne catçumiyúcarn pici-kjtu cái nûta muní.*

You've broken off the eye of the needle you gave me, *Picabj'rj nibetçúmjtákjtuicára cái picica nú.*

Glisten (star), to, *Imantamatátini.*

Glue, or fasten with anything adhesive, to, *Pitakiniritingane.*

Gnaw, to, *Yuparetiniri* or *Yuparére.*

Go, to, *Ça.*

Let's go outside, *Apukínca.*

To go for corn, *Kj'mj'tini.*

I have gone for corn, *Arí, nikj'wjtapiticari.*

Be (thou) gone or going! *Piçápuca!*

To go without, i.e., outside, *Pukinkien.*

To go for, *Ápa.*

To go for water, *Apóantiniri.*

In which (canoe) do we go? *Nikérupakiámpa-r-açá?*

I go, good-bye, all right, go, *Wúrambeicute nûta, masc., ru, fem.*

Go hence! *Picipé!*

Go thither! *Wúkira piçá!*

Let's go into the forest, *Acipénga indjbakj' muní.*

I do not go into the forest, *Cun' indjbakj' niçá.*

I alone will go, *Hántuca nut'acipénga.*

I am going to my hut, *Nawini muní nicipénga.*

I said when I have eaten I will go to my high land, *Ninícanapa niçá nichacuté nácaimirin muní.*

Let us go or begone! *Acipéngaté.*

Whither do you go to-morrow? *Nía piçá ataná?*

Will you go with me? *Áta nûta cáta piçá?*

Come let's go for urucuri, *Ámu cuchí aampapínawate.*

Let's go to the other side to-morrow, *Ataná j'pjuj'ya muní açá.*

When we return to-morrow from the other side let's go to the road. *Catána j'pjujámuni aj'na upucare apuchí muní açá.*

Let's go back, *Akirica.*

What shall I go for to the hut? *Kéri nápa aicú muní?*

Let's go together, *Amakj'wja açá.*

When shall we go? *Nacárip'açá panicá?*

To go, or walk in front of one, *Mikiti j'nkj'wja.*

Go—

Shall I go for water? *Napáanta?*She has gone for water, *Imbaran wampáanta.*Go thou before, *Mikiti pǵ'ukǵwǵca.*Go and fetch some cold water, *Chingareentacar'imbarán pápa.*He goes, *Wacá* or *Icá* or *Ucá.*It goes towards the clouds, *Imamakǵpe muní icá.*A canoe goes up river, *Áanta icúruan icá.*She went away unsent, *Ushínireca-ra-ucipirí.*He went away last night, *Kǵ'ta inganuca ucipénga.*I went thither long ago, *Kǵ'tabucupénga wákira nuǵári.*Where are you going to? *Níamuni piǵá?*What are you going for? *Kéri pápa?*She is going for corn, *Ukǵ'mǵtacaru.*What do you say to our going to the Purús? *Átate amuní Wǵ'nǵǵawana am'ǵári.*It's gone a long way, *Icipénga itacú.*It (light) has gone out, *Iwápénga.*When the sun has gone down a little, *Atúcachi ishítipitipá-waca ǵúwakǵ.*It's gone thither already, *Wákira péngararu.*Begone! *Piǵápuca!*Whither have the whites gone? *Kérimuni piǵán Imbarániri?*
or *Nikér'ipuan piǵá Imbarániri?*To which Maripuí have the whites gone? *Nikíripara Maripuatǵpa piǵá Imbarániri?*Goggle, to, *Canápǵrǵantini* or *Anicaunkǵrǵ'* or *Icínapǵrúkitini.*Grab or hold, to, *Mǵyakiniri.*Grapple fish in hole, to, *Machiputakíniri.* V. Draw.I grappled an *ishaari* the other day, *Kǵ'tatǵ nimachiputácarí ishaari* (a scale-fish).Grate, to, *Aǵukíniri.*I grate now, *Nuǵukíniaca wúcha.*She grates nuts, *Ǵtu waanǵukícu makǵ'.*Graze (flesh with knife, etc.), to, *Kíshakícu.*He grazed me, *Ikíshacapiníninú* or *Ikíshacapenú.*Grind (turning handle), to, *Ǵakírǵyukíniri* or *Ǵámurukíniri.*To grind (between two stones, etc.), *Ǵámirikíniri.*Gripe (with fingers or hand), to, *Yuchitakícu.*To gripe anchorage (i.e., anchor), *Utcǵ'ntupurúinmayakíniri.*Groan, to, *Ǵǵ'uanǵrǵ'.*To groan in sleep, *Unkíni.*Ground (canoe), to, *Achíni.*The canoe has grounded on the beach, *Kǵbachímuni waan-chían áuntá.*Grow long (as nail), to, *Iyúcingaǵáwatatiníwá* or *Iyúcingacariwá.*To grow (hair), *Ikíbiríkícu.*To grow or be growing (people), *Yáuatini* or *Ǵǵrérecaamputiniri.*

GROW—HAVE.

Grow—

To grow (plant), *Ipichekíni*.

By and by when you have grown or become old then you shall die, *Wéenreca piçúrinca çáwakiyucá pipjnú*.

To-morrow she'll have grown bigger, *Cátána ucérerecatíkita cítu*.

He has grown tall, *Ítanupénga*.

I shall have grown big by and by, *Cátánawacari camuñtj' néne*.

Growl (guariba or howling monkey), to, *Antarabítitini*.

Gulp down, to, *Nishirenginiri*.

Gut, to, *Ucaticakiticu*.

We gut, *Aúncaticakítiniri*.

H.

Halloo, to, *Chítini*.

Halt or be lame, to, *Yúchinikiniwa* or *Yúchimecari* or *Turú*.

I am not lame, *Cúne caturú níta*.

Halve, to, *Cáyarikjítj* or *Cáyaríniri*.

Hang up, to, *Warúkiniri*.

To hang up properly, *Harécariwarúnginiri*.

I hang, *Haréca niwarúnga*.

Shall I hang up the pirarucú? *Anégani niwarúncacátari cunacurí?*

To hang thread or beads around neck, *Ínukitçatiniri*.

To hang down arm, *Tj'makitakiniri*.

To hang clothes, etc., on line or pole, *Imbiricakíniri*.

It hangs, *Íwaruncapicá*.

His belly hangs down, *Utúruma-ra-cacháracu*.

To hang or strangle, *v.t.*, *Yashiricanukítiniri*.

Harden (rubber by fumigation), *v.i.*, to, *Iturúngainté*.

When it (clay) has hardened, *Cáicu únaca çáwakj* or *Uchúricu çáwakj*.

Harpoon, to, *Yúrutiniri* or *Yúrutari*, *i.e.*, pirarucú or any fish.

To harpoon, or spear, or lance, *Kj'matakiniri* or *Kj'matáantana* or *Kj'matacari*.

I harpoon in order to eat, *Núca pínawa ninípjricú*.

I was relating to my brother-in-law that yesterday your sister and I went to Big Lake to kill turtles which abounded; your sister not knowing how to paddle, the turtles fled, and I did not lance a single one, *Úya nimínabare muní niçám-bjfra, kj'ta níta pipj'ru cáta Mitaripuá muní açá cimbiríniri; cúne pipj'ru ímarut' imécutini, cimbirínir' ímitaca cúne hántj nikj'mataca*.

Hasten away or flee, to, *Kjbatíniwana* or *Ímitaca*.

Come let's begone! *Am'akjbatúpucawa*.

Hatch (eggs), *v.t.*, to, *Upukini*.

Hate, to, *Munatiniri* or *Mitáratacaniri*.

Have or possess, to, *Putétiniri*.

HAVE—HEAD.

Have—

To have dizziness, *Tcǵ'wǵteentá*.I have pain here and there still, *Ingurakǵ'pe núcara catǵuí*.I have much pain, *Náta mitápuca catǵuí*.I have a flux in nose, *Nimacǵ'utǵta*.I have a cold, *Cachicukǵ'pepǵ'tapitícarite náta*.I have a sore gullet, *Cáicuǵacanamǵ'napé ichápe nicánakǵ*.What I have, thou hast, done or finished, *Nínakǵtǵ, Pínakǵtǵ*.It is I who have strung on this thread ; No, it is I who have done it, *Iyatǵuan náta yuciríngatǵata ; Cúné, nínakǵtǵtǵcarawéra*.I have a pain, oh dear, oh dear ! *Catǵuí pítá pitícarite* or *Catǵúiscu píta pitícarite, néitabanite, néganite négani !*You have, *Pítu-ra-catúi*.I have not, *Cúne catúi náta*.To have a thing behind one in regard to position, *Capúrǵnkǵ-cakǵtǵ*. V. To front.I have no child or children, *Cúne náta kéene Imǵ* or *Cúne kéene nu*.To have no necessity to excrete, *Maticátacani*.To have no necessity to urinate, *Malcínucani*.I have no wife, *Cúne náta kicíturi*.I have no mother, *Cúne kinírúica nú* or *Cúne nátu áwaca*.I have none, or there's none to me, *Cúne kéene nú*.I have not had measles, or measles have not come to me, *Cúne wáampuca náta sarámpo*.He has already had measles, *Waampupéngari sarámpo*.He, she, has a heart, *Cáungǵtǵ*, male, *Cáungǵtǵru*, f.It (coffee) has many seeds, *Cu-ikǵ-niri*.It has many stones, *Cri-icirú-niri*.Yes, it (needle) has an eye, *Arí, tǵúmǵaru áwa* or *Aretǵúmǵ-ruwa*.It (needle) had a good eye before, *Aretǵúmǵru mǵ'napuca*.It (lake) has a source, *Cacutirí* or *Icutirí*.Has the sun already come over the hut, my cousin ? *Áicuitǵú-kǵtǵma napápeǵari atúcachí shítu ?*She has no name, *Cúne kǵwángaru* or *Cúne cáan ǵwángaru*.He has no flesh, *Cúne cashiniǵuari*.It (needle) has no eye, *Cúne catǵúrǵru*.Your head has no hair, *Cúne capit' (píti) ǵ'kǵwǵ píta*.It (fish) has no scales, *Cúne catántari*.It (plant) has no flower, *Cúne cahǵnwǵru*.It (muscuca) has no sting, *Cúne cacurú*.It (mosquito-net sleeve) has no hole, it is close, *Cúne caricú kínapucu*.Head (a vessel), *v.i.*, to, *Únkǵwǵaantini*.The steamer heads up river, *Icurúún muní áanta mitáru wúnkǵwǵaantini*.To have the stern (of a vessel) in a direction, *v.i.*, *Ucápuǵa-antini*.

Head—

It has its stern down river, *Ikiyú muní ucúpukjáantini*.

Heap up fuel, to, *Tj'canakicu*.

Hear, or understand, to, *K'amacuta* or *Kéamaru*.

I do not hear, *Cúne níkéamacutari*.

I heard his name, *Nikéamucu jwángatari*.

Hem, *v.i.*, to, *W'éenrenamatiniwa*, *lit.*, to arrange the mouth.

To hem thrice, hm, hm, hm (in admiration), *Matinuniwatini* or *Cané*.

I hem, Thou hemmest, He hems, *Nuticané*, *Piticané*, *Uicané*.

Hew (wood across), to, *Pírikiticu*.

To hew (slant-wise), *Çawakicu*.

Hiccough, to, *Tçacútini*.

Hide, *v.r.*, to, *Ínacaanutini*. *Icátiniwa* (*i.e.*, bird).

Hid or invisible, to be, *Mapáretacani*.

Hit with any instrument, to, *Áritiniri* or *Ucá*.

He hits, *W'aanríri*.

Wherewith should I hit it? *Kériama nucári?*

To box the ears or head, *Áritakj'wjtiniri*.

To hit against, or to let hit against (as a bird when darting upon a fish, etc.) *Ipaíniri*.

To hit and kill (pium, etc.) with hand, *Pitakiniru*.

To hit or puncture flesh with *icumurukj're*, *Ápuangátini* or *Kepiyáuchi*.

To hold (or be contained) in the hand, *Píyutiniri*.

To hold back round waist (man to woman pregnant for delivery), *Maaránginiri*.

To hold (mirror) towards breast, *Túrutaampuri*.

To hold down (trunk lid) with foot, *Cachirakiniri*.

Hook (with hook), to, *Yuçacakiniri*.

Hop on one leg, to, *Warúnçatebikétiniwá*.

To hop (*i.e.*, frog), *Umuruncucáamputiniwa*.

Hover, *i.e.*, the soul disembodied, to, *Cámarari*.

We hover here when we have become spirits, *Wáicamarari acámj'rgánawacuriteté*.

It is here, *Wáicamarari*.

It is there at Chapçca, *Chapçca j'waicámarari*, *i.e.*, *Cámj'rgánawacuri* or spirits.

Howl (dog), to, *Amantukj'watatini*.

Huddle, *v.i.*, to, *Putáintiniwá*.

Hug, to, *Maarátacakininá*.

Hunch (back), to, *Cumincanánitini*.

Hunger, to, *Náchina*.

I am hungry, I have not eaten, *Canúchina nuta*, *cúne niníca*.

Hunt or travel in the wood, to, *Áyata*.

We hunt, *Áanyata*.

To which forest will you go to hunt? *Nikírintj'pakj'ti munipá páyata?*

You went early to hunt, *Íngeta njspanícama páyatama*.

HUSH—INUNDATE.

Hush, *i.e.*, a baby, *v.i.*, to, *Iciménkini*.

Be quiet, don't cry! *Maratá!*

Husk (corn), to, *Macirikíniru* or *Ćáraकिनि*.

I.

Idle, *i.e.*, to do nothing, to, *Macámarini*.

To idle or be indolent, *Apanakjñj'*.

Are we then lazy to go and lie down? *Apanakjñj' aciríngana-catá?*

Ignite (match), *v.t.*, to, *Macínginiri*.

To ignite fire, *v.t.*, *Yáputucakicu*.

To ignite or catch fire, *Ari* or *Aripénga*.

To ignite cloth, *Kimimangáticu*.

Only once you ignited cloth, *Hántjcatícara pikimi mangátari*.

To ignite *acúri*, *Uámangakicu*.

To ignite *paturá*, *Kembácarítíngane* or *Kembakicu*.

Image, *v.t.*, to, *Umanatini*.

Civilized people have imaged or represented God in a bodily form, *Imímatúiriniara Imbarániri Deus úmanata* or *Umanatína Pátj Deus Imbarániri*.

Imitate (another's words), to, *Yáuntini* or *Yáunre*.

Immerse (clothes), to, *Tj'kicu* or *Tj'cari*.

Impregnated Capýpá, he has, *Cúinchi Capýpá*.

Imprint (on ground with hand or foot), to, *Apayaunkíniri*.

Incline the body sideways, to, *Tapúngamanetini*.

I incline, *Ćatapupínini*.

Thou inclinest, *Ćatapupínini*.

Inebriate, *v.t.*, to, *Ínucantini*.

Inform or tell, to, *Ćakakinitiniri*.

Tell (thon) me, *Páćakakita náta*.

What did he inform or tell you? *Kéripa úwarabírataí?*

Inhale, to, *Ćáćacacínaniretiníra*.

Inquire or ask of, to, *Pj'maa*.

Insert (rolled leaves between body and loin-cord so as to cover pudenda), to, *Kiyútatiniri* or *Shómbate*.

Insure (mamuri in *tej'catj'rá*, *i.e.*, fish into trap), to, *Úichakicu*.

I do not insure, *Ćúne nucúichacare*.

Instruct or inform, taking the lead, to, *Mj'ukjwécapj'ratiniri*.

There, father J., is going to lead us in the singing, *Yéwapj'tj'cara pátj Jacob imj'ukjwécapj'rata ashípun-are*.

Inter, to, *Ćátien* or *Ćátiniri* or *Icáan-yabaéntabaenya*.

Interrupt, *v.t.*, to, *Iningatiniri*.

Don't interrupt me when I speak, *Ćúne nićángire píningata*.

She used to interrupt when she first arrived or came, *Umínin-gatácaniri m'érapunira wáamputa ćáwakj'*.

Intoxicate (*i.e.*, snuff), to, *Ipj'utata*.

I am intoxicated, *Nipj'utatapeté*.

Inundate (lower part of tree), to, *Imbarán ishíribilikéentini*.

INUNDATE—IS.

Inundate—

To inundate, *Pácuwantakiniri*. V. Overflow.

Invert, to, *Cacanapirincu*.

Invite or call to go a long journey, to, *Mápipíniniri*.

I call thee, Thou callest me, *Nimápipití*, *Pimápipenú*.

Is already fine weather, it, *Hanreúntýpengari*.

There is already plenty of wood there, *Ishámýnaniripénganicapátçurínámá*.

Is there any (grub in)? *Áta Wáruwáma?*

Tapir is easy (to know), *Kíama inúangá*.

Týrnan is below the Ciriwené, *Ciriwenéshiripiticará muní áwa Týruán*.

What is all this, or what can be the matter? *Kéruscará* or *Kéripascuité* or *Kériscaité?*

There is broth in the saucepan, *Ashían awapanité*.

It is already daylight! *Pucatýmaripengatéicha!*

He is already gone down river, *Ikýupengararí*.

Mother, there he is (coming)! *Natú ýuapengaríeicha!*

The moon is full, *Iyútibainatabakínicu*.

Where is thy husband, thy wife? *Áta pýntunirýnúama, áta pýntanýruwáma?*

My body is damp, *Pupýté mána núta*.

Is it really so! *Négani* or *Négani wacuté?*

Is it there? *Ýwabenga?*

What do you say, is it (salt) sufficiently fine? *Négani púmuyapéngaru?*

Where is it? *Níapararunchú* or *Níapararu úwama* or *Níapararí?*

It is all used up, *Ucipupénga*.

He is angry, *Caníanamachi*.

That's all or the lot, *Ukýnúpéngaru*.

It is a saying, *Inaangá* or *Çángire chiracára*.

He is asleep, *Ímacachí* or *Umaupénga*.

It is all right now, *Harecupénga wácha*.

There is a cold in my nose (head), *Maparikíriri cachicurí kýrýpánauchi*.

There is a lot of piums outside, *Itúbýtýrý kimichitúniri púrikiti*.

There is a lot of paper, *Itú tçupá pénganuru*.

It is black or dirty, *Púmamakýbécanuru*.

It is beautiful weather, *Hánreúntýscapýtapýtícarí* or *Hánre-huntý'ry*.

It is cold, *Cachéngarescare*.

It (salt) is coarse (white?), *Uçurúcara*.

It (plate) is deep, *Cacuýré*.

It (a, b, c) is difficult, *Camý'mabý'týrý* or *Camáshirakibý'scarite* or *Camáshirakibý'týrý*.

It is difficult, *Ímimakýpe* or *Çámimakýpe*.

It is difficult for me to say, *Nucamímachari* or *Camímascari núta muní*.

Your language is difficult, *Camímari* or *Camashirekipé piçángire*.

Is—

It is dark, *Mabíankýbepítiri* or *Cúne narúnký imamakýpý yúcarí*.
It is full, *Ushaampucapénga*.

It (pounded coffee) is fine already, *Pímnyu waampéngaru*.

It is good enough, or it will do so, *Hárecapéngari*.

Here it is, or take (thou) now, *Ucára wacha* or *Ínga*.

It (sun) is very hot, *Ipukýpupatacátapenga*.

It (saucepan) is hot, *Cúne narúnkýpatacayumarité*.

What is it that is in the heart of the farinha? *Kéripára átarukýrý ángý arúanta?*

It (water) is in the middle (of pot, *i.e.*, it is not filled), *Ángýt-aucarari*.

That's it, you've said it right, *Íwicarucárama* or *Y'wapýtýpéngaraicára*.

It is, *Wéra*, *e.g.*:—It is in the basket, *Cútaríwéra*.

It is in the shade (*i.e.*, there is no sun), *Y'wapítéica*.

It is in the heart of the hole, *Uruc' ángýraru*.

It is its name, *Mapárikeriýwanga*.

Irima is my name, *Irimá mapárikeriýwanga núta*.

He is in the canoe, *Áantaan awapýca*.

It is in your mosquito-net, *Pawimincararú*.

It (O) is large and round, *Itakýucacata*.

The distance is long, *Íntacurari*.

When it is midday, *Nacángýuca záwaký*.

It is not nice (to eat), *Cúne háurescaicha*.

The weather is not fine, it's going to rain, *Cúne háure úntýrý imbaranapanité*.

It is not his, *Cún'anúcaru*.

There is none here, *Cúne wai wánwaicha*.

There is no more, it is all used up, *Cun' awáyuca uminipénga* or *Ucípupénga*.

The cord is not strong, *Cúne caichú yucarari*.

There are no Indians there, *Cúne Cángýtý áwacari*.

It (fruit) is not ripe, *Cúne yuná*.

There is no mutum, *Cúne payurí áwa*.

There's here mutum, *Wai payurí áwa*.

My head is not good (to learn), *Cúne nípýcutari níkýwý*.

She's not very short or young, *Cun' ámaru pícani*.

It (claypan) is not thick, *Cúne caçubýscari*.

She is not yet of age, *Cúne wénepani citu*.

There is no lake, *Cúne capná*.

The hut is not spacious, *Cúne aichú nín*.

There is none (*i.e.*, water), *Cun' arúanta*.

The moon is new, *Itakýngabýtini*.

It is not black, *Cúne pímatamayácarí*.

It is not yet cooked, *Cun' upýnapétapanica*.

It is now summer, *Cámuinçáwakýra wácha*.

The turtle-shell is on the moquiar-sticks, *Cimbíripúrikiti irupiké inupinú áwa*.

Is—

There he or she is, or they are! *Y'wŋcar' icúra!*

There is plenty of water in the canoe, *Mŋrŋkŋŋtŋŋ' imbaraantúan.*

She is pregnant, *Camishí* or *Camishipŋgaru.*

There is some in my hut, *Igái náwini icararú.*

My nose is sore, *Iyruca pininiu nikŋ' rŋpana* or *Nichá bibécu nikŋ' rŋpana* or *Náta nirachabibé.*

It (0 or hut, etc.), is small or narrow, *Ishubángabikita.*

The hut is small, *Aicu-ra-shubángabikita.*

It is slippery, *Ishipéru.*

It is muddy, *Caaurúmpe.*

There is some yet, *Awakícarari.*

There's no more, *Cun' awakícarari.*

It (knife) is sharp, *Cáuwana.*

Is that all? *Pákŋŋtŋtŋŋkŋŋŋú?*

Is or was that all, have there come no more? *Pákŋŋtŋtŋŋkŋŋŋú, cun' itú nínari?*

Is that all or are they the lot? *Imakŋŋŋtŋpéngani?*

What is that? *Kíraŋwot'?* or *Kiribiricarawacú?*

It (paper) is thin, *Imabítetini.*

That which now is, *Wach' áwacari.*

What is this? *Kiripara úya?*

He is there, *Awarigái.*

There it is, *Wirícararú.*

It is there or yonder, *Ywapéngaruru* or *Y'wan íncararú* or *Wákirapénŋa.*

There is there a lot of *Ipurinás*, *Cúmanangaresca Cángŋtŋŋ.*

What is the name of your country? *Kéri ŋwánga páwapu?*

Your water is there, *Igárica pimbaránte.*

It is there, *Uwáurana.*

That which is in the heart, *Áng' awacarícarí.*

That's all, *Íkŋneenébŋtŋbénŋara.*

What is the matter with it (slate-frame)? *Kérítucupara, ichapéta?*

He is toothless, *Catŋápataricú.*

He is, or they are, very strong, *Catáparatascápítapítícarite.*

It is under the hut, *Aicuan-r-awánra.*

It is warm here, *Wai cápatacascáicha.*

It (nutshell) is wet and dirty, *Uticapén* or *Capéta.*

It (ground) is wet, *Cainréri.*

Is what we've said right? *Itáuncani acáŋgire?*

It is with the clothes together, *Mungachícatu itícararu.*

She is yet young, *Hántucuru banicú.*

That which was the other day, *Kŋ'tate áwacari.*

She was careless or acted heedlessly, *Ushínireca shítu.*

What is your name? *Kérŋanga píta* or *Kéri pítŋ'únga?*

Itch, *v.i.*, to, *Sha* (in composition), *e.g.* :—

Our bodies itch, *Cashamánakŋpe.*

ITCH—KNOCK.

Itch—

My back itches, *Ywaçacatý'ta nipúriký*.It itches, *Uisha* or *Cásha*.His body itches, *Y'wishamana*.

J.

Jerk (arms), to, *Ingucawá*.Jest or joke, to, *Únteýbhýrý*.Join lips (so as to produce labial sound), to, *Pátuca* or *Pútari*.Jump, to, *Ínuca*.To jump through fright, *Týcukini*.To jump over, *Múruncukiniwa*.

K.

Keep close or together, to, *Makýný'nýmani*.We are close together, *Apitúmanatúcakini*.Kick, to, *Parúcatuticu* or *Catikicu* or *Iyáunricáantini*.Kill, to, *Ucá* or *Ucashímatiniri*.The cold will kill me, *Ichéngare-r-ucá nú*.Let not Ipurínas or civilized people kill others, *Cúne Cángýtý-wacurú cun' Imbaríniri, cun' ucashímatupýrý Cángýtý*.I kill, or shoot, that I may eat, *Nucapínawa, ninípýricú*.To kill or cleave open turtle, *Pírítuanta*.

To kill between nails (as lice, also musquitos protractedly),

Yabýçýcarucú or *Cabýçýcá*.I kill my louse, *Niyabýçýcarucú nipatcínaki*.It will kill me! *Úncapéma nu!*You shall not kill one another or strangers, *Cún' imakýný'ca pucapýrý, cúne pucá apauakýný'niri*.I shall not love you if you kill, *Cúne nitáratái púca çúwaký*.What has he killed? *Kéri ucapénga!*I have not killed any, *Cúne ninucarúcha*.I've already killed (with palms), *Nipitucapéngaru*.I have already killed or shot all, *Nicipucapéngari imaký nitiriti-péngaicha*.Kindle fire, to, *Yuputúcaca* or *Atarikicu* or *Mingucaricu* or *Íninitingane* or *Shámýnairéma*.You tell me to kindle fire, *Píta pataricaichá núta*.The fire is already kindled, *Shámýna upucupénga*.At the same place that we kindled it the other day, *Ký'taat-arikini* or *Ký'taanturikiniçararich*.Kiss, to, *Achabicaputútiniri* or *Aciribatucaputári*.To kiss hand, *Cíowacutúcakini*.Knead, to, *Machikitaticu*.Kneel, to, *Cáputurengini*.Knock and break (any stick) across, to, *Pirínikitiniri*.To knock (door) with knuckle, *Kénkerewatini*.

KNOCK—LANCE.

Knock—

To knock against (and free from ants), *Ingukicu*.

To knock open (*kýmbatí* with stick), *Iyáritarawáticu*.

Knock open kernel of fruit, to, *Pirikíniri*.

To open after breaking, *Mapácarwanukicu*.

Knot thread, to, *Yashirikíniri*.

Know or understand, to, *Marutíniri* or *Ímata*.

To know how to do, *Akýmátúgrj*.

I know not his or its name, *Cúne nimarjángatiri*.

I don't know, *Cúne nimarúscataricha* or *Cúne nimarutáyucaru* or *Cúne nimarutá* or *Cúne níta ímata* or *Cúne nuímata* or *Cúne ímata* *níta*, lit., Not know I.

I know not, or do not understand what you say, or your language, *Cúne níta imarutá piçángire* or *pítaçangire*.

You know, *Pímarureí*.

You know not, *Piyáun pámurureí*.

When he knew not, *Imímaritacáni çáwakj*.

We know it already, *Aímatáamputapéngari* or *Aímaruaamputapéngari*.

Do you know the *Ipuriná* language? Yes, I know it already, *Áta pímarúta Ipuriná çángire*? *Ári nimarutapénga Ipuriná çángire*.

Yes, indeed, the stranger knows already the *Ipuriná* language, *Aricaté Imbaraníri marutapénga Cangítj çángire*.

I do not know the *Ipuriná* tongue, if I knew it I would speak a great deal with you, *Cúne nimarutá Cángitj çángire*, *nimarutá çáwakj niçángire píta muni itúcanani*.

I, thou, he, etc., don't know, *Cátani*.

That's it, you know it now, *Íwicara pímarúta*.

You don't know how to sew, *Cúne pímatiyátçareta*.

I knew not when it dropped (from under arm), *Cúne nimarutá icarucachíkini*.

I have washed the pots I knew or thought of, *Nimarutakj'tj cupití narúcatáta*.

I knew (it) long ago, *Kj'tabucu nimarutá*.

Knuckle the head, to, *Cángakjwýta*.

Do not knuckle my head, *Cúne picángapjgrj' níkj'wý*.

Do not knuckle my head, or I'll beat you, *Cúne picángakjwýta pinawa níta numánatapamá* or *numánatiní nípjny'tái*.

Your knuckling my head causes pain, *Pjwacukjçángakjwýgrj catçuí níta* or *Catçuí níta mucángakj'wýgrj*.

L.

Lacerates his throat with its claws, it (*upeén*, a bird), *Uçúwata cáta umapacúwanaca icánuakj*.

Lamed in the arm, to be, *Ítakingacanuketini*.

To be lame in the leg, *Ítakingatébiketini*.

Lance, to. V. Spear.

LAUGH—LIE.

Laugh, to, *Camacirícarawítini* or *Cánakini* or *Ciríwatini* or *Cirínatini*.

Why did you laugh? *Kérípapícamaciríca?*

Launch (canoe, etc.), to, *Yáciringiniri*.

Lay down or aside, to, *Táca* or *Úcacachákiniri*.

I have laid aside, *Nutacapéngaru*.

I have laid aside my clothes, *Nucacachacá nímánga*.

To lay down or spread (clothes, etc.), *Wéenrecaticu*.

To lay eggs, *Unaký utícata*.

By and by she'll lay eggs, *Unaký'taangáru tígane*.

Lead, to, *Murúncieu*.

To lead in teaching, *Murúncapígráamputiniri*.

To lead in singing, *Murúncashípun-arepí'raamputiniwá*.

Leak, to, *Tchécare*.

It leaks, *Catchécare*.

Lean head against, to, *Paningtacaký'wítakínira*.

To lean (a person against another), *Pitámanatúcakini*.

Leap (babe in womb), to, *Icanapígráangatiní*.

Learn (or speak), we are slow to, *Matí'maçangirenu wáta*.

Leave behind, to, *Ácica*.

We won't leave or go away, *Óúne cacíkeene wáta*.

I leave alone, *Nicícacanabíniri*.

I will leave thee alone, *Nicícacanabíní*.

Where did we leave off (at list of words)? *Níamuni péngani-ríwacu?*

Lend, to, *Cicánakiniri*.

Lengthen, or add to and make longer, *v.t.*, to, *Métáintanutiniri*.

Let go, *v.t.*, to, *Cicakícu*.

Let it go! *Picícarí!*

To let drop (from under arm), *Micibicari*.

Let it be, *Wírínwaanwaté* or *Wírínwaanwarú* or *Weretuc'ichá*.

Let it be, don't rub it off! *Wírín-wá cúne picáshibucapirí!*

Let it stop here, *Wái carawá*.

Let this remain here, *Wai úya awarí*.

Let be, you are not able, *Wírínwa, cúne pipácuta*.

Let me see, *Nétarucu*.

Bring and let me see, *Pí'míjua nétamataricú*.

Let me pour out first, *Míchirían níkítaca*.

Let us see, *Áéntaricu*.

Come let us see or look, *Ám'aántacaru*.

Come, let's go and converse with father, *Ámu, pátí múní-açángire*.

Level (fill a hole in) ground, to, *Taj'kíjta*.

Lick, to, *Amurutarí*.

I lick, *Namurutatáicha*.

Lie down, to, *Cirínkicu*.

To lie (dead) in the grave, *Ichácatarucu* or *Ichacatárinawacu*.

To lie or sleep, *Mabíniniyucá*.

To lie in hammock, *Inakini*.

LIE—LIVE.

Lie—

To lie or rest on ground (forest animals), *Ipurínkini*.

To lie on one's belly, *Pámakini*.

To lie on one's side, *Táwanukini*.

We lie on the floor, *Mapúrecara aciring'áta*.

Lie or fib, to, *Kýpatabý'nawa* or *Maanrenikítini*.

Thou fibbest, *Paneraí*.

He did lie, *Ikýpatabý'tý'cari*.

Do not (thou) lie, *Cúne pikýpatabý'nawate* or *Cúne púshirai-cani*.

I have not lied, *Cúne niký'patarite*.

It is not a falsehood, *Cúne pushiyúcani*.

Lift down, to, *Macacháca*.

Lift (thou) me down, *Pimacacháca nu*.

To lift open (lid of trunk or any weight), *Ūngatinirí*.

To lift one's leg upon, *Cáputuríkiticu*.

To lift up anything, *Murúnca*.

To lift out cork (from bottle), *Mapurukícu*.

To lift up from ground, *Ishítiamu umurúnkicu*.

To lift up (canoe from under water), *Ūngata*.

To lift up (pencil in writing), *Cúcikicu*.

To lift up arm erect, *Intúngakítekinirí*.

To lift down from upper part as saucepan, *Ucakínirí*.

Light (a lamp), to, *Yáputucakínirí*.

To light (a cigar), *It'amínikini* or *Yupátucaca*.

To light fire, *Mingakínirí*.

I light fire, *Shámjua níninítangane*.

It (match) won't light, *Cun' uchíríca*.

To light on (i.e., birds), *Itaéríkiní*.

It has lighted, *Untáparaký'*.

Lighten (i.e., lightning), to, *Ucárachirari*.

When the moon be full it will lighten every place, *Cacýrý' iyútibaintaca cawaký ipúnica itacáunchikicu*.

Like or care for, to, *Tý'rýtínirí*.

I like to know (lit., I want) the Ipuriná language, *Niyámuturi Cángýtý cángire*.

You (dog) like too much to be near people, *Píta kitúniresca*.

Limp, to, *Mayúmbeta*.

List as a vessel when sailing, *v.i.*, to, *Upecucatítini*.

Listen, to, *Kéamacuta*.

Listen ye or be ye obedient, *Inkéamacutawacá*.

Live or be alive, to, *Mapýngane*.

Live (thou) and die not, *Wírínupáwacananý'ya pimapýngane*.

You shall live long on the earth, *Ishítishiti páwacananý'ya pitipuri*.

Those who live down river, *Ikíyu awacananí*.

They live or are with God (i.e., good people or spirits), *Iweenrecatícaraua Pátý Deus*.

Bad people are with Satan, *Ymýmáarenicatícaraua Satani*.

Live—

We shall live with God after death, if we be obedient, *Amuwé-enrecacatawa Pátj Deus cáta apj'nga çáwakj akéamacutaca çáwakj.*

I live with thee, *Píta catícara núwa.*

Géra (a toad) lives in boughs, *Aamj'nacatj'-r-áwa géra.*

The big tiger that lives in the wood, *Angití intj'bakj' áwacari mj'ramane.*

Where is or are our relative or relatives, are they at the mouth of the Chiwené? *Ata j'nua apáwakj'nj'yama Chiwene námata awacaní?* or *Ata j'nua upácachiana, Chiwenamata awacúnima?* V. Dwell.

Load (gun with rod), to, *Uyúcuruké.*

Lock (trunk), to, *Cakiyurikinirí* or *Capamakini.*

Look, to, *Etámata.*

I am looking (myself in glass), *Nétamatapíticawa.*

To look downward, *Yúkirita* or *Yukiri ukj'ticu.*

To look upward, *Yúnacaanta* or *Canicánticu.*

To look for or seek, *Nj'ta.*

What are you looking for? *Kéripa pj'nj'ta?*

I look for the axe, *Kjtáire nj'ta.*

You looked for, *Píta nitari.*

That which you looked for, *Pinitakj'tj.*

Look at this hen! *Petámata putarí!*

Loose or let go, to, *Óshirikinirí.*

It has loosened, *Ucachicapénga.*

Lose, to, *Shínica.*

To lose one's grip in climbing, *Mashjtámj'tini.*

It is lost, *Ichíabata* or *Ícachaca.*

I've lost it (word on paper), *Nimaputúca.*

It wants its mother which it has lost, *Iníruá amucá ichíabata.*

Love or like, to, *Táratu* or *Tj'rjtinirí* or *Mj'nacarawatini.*

These Ipurínas like me, *Úya Cángitenirí utáratu nu.*

I love thee, *Nutarataí.*

He likes me, *Y'wa utáratu nu.*

He does not like me, *Cun' itáratu nu.*

You love me not, *Óne pitáratu nu.*

I love you all, *Ingj'nj'ca nitarataí.*

He loves us all, *Akj'nj'c' utáratu.*

I love thee, come along with me! You love me, all right!

Nutaratacapí! Pitáratacapí nú!

Ye love, *Intj'rj'tu.*

They love, *Innatj'rj'tu.*

I love you, pl.; *Intanape nitj'rj'tu.*

I am loving thee, *Nitj'rj'tini ávacananijapíca.*

Lower down (rope, trousers, etc.), to, *Cashirínga.*

MADDEN—MENSTRUATE.

M.

Madden, *v.i.*, to, *Akiripéra*.

Make or do, to, *Cáma* or *Uámararuata*.

To make interstice (in boards, etc.), *Apúcacare*.

To make a face, *Chitángakýbeenta*.

To make fire, *Atarikíniri*.

Make (thou) fire, *Shámýna patarikícu*.

Who made the world? *Kéripicámántariý'kýn'ishítica?*

Who has made the sky, the earth, the forests, the rivers, the lakes, the brooks, and the trees? *Kéripicámántari itánushitima, ishítishitima, intý'pakýnirimá, wý'nýnirimá, ipúanirimá, çutúwarianirimá, áamýnanirimá?*

To make or render good, *Aanrekíniri*.

Make good our hearts that we may love Thee, *Aángýba paanrekíniri atý'rýtiní tingane*. Do not make any more fire, there is enough, *Cúne shámýna pataricapé ý'wýcarawératírinapícu*.

I alone have made my clothes, *Náticara cámarí nimangaichá*.

I alone have made heaven and earth, the forests, the rivers, the lakes, and everything else in six days, but on the Lord's Day I rested, therefore I love the Lord's Day, *Hántýcari núta cámarí itanushiti, íshitishiti, intýbaký'niri, wý'nýniri, ipuániri, ikýný'ca, seis hántý, Domingo nyjaampukítini, nitý'rýta Domingo*.

How or wherewith is candle made? *Kéripa tíricapi chántawa?*

You have made a very great deal, *Ituký'bescapýtý picámacanani pitáncha*.

He made or created, *Camácarutíngane*.

What I at first made, *Mý'ný nicámakýtu*.

Margined, it (writing) is already, *Imápututçuparepénga*.

Mark, by using a distinctive sign, to, *Tucánnchikíniri*:—

Woman, break a branch of that tree to distinguish it (as a mark to find our way), *Shítú, pýmapatúca aámýnapurí, pitucánnchicanapá*.

Married man, I am a, *Cacíturi nu* or *Kintanirupénga nu*.

I am a married woman, *Kintaniripénga nu*.

Masticate bone, to, *Amutukítiniri*.

May sew, give me some thread that I, *Mapúatça píca nu niyutçáinirítíngane*.

Measure (with line or fingers), to, *Yáunticu*.

As you measured at first, *Mý'ný piyáuntukíticara*.

Meet from opposite directions (*i.e.*, canoes), to, *Apiyangaantacákini*.

You met, *Pápiyangaantapínina*.

To meet (ends of two lines), *Yashirikíniri* or *Yúcakítiniri*.

Melodize, or to be melodious, to, *e.g.*:—

You do not speak melodiously, *Cúne cacutékebeení*.

I do, she does, we do, speak mellifluously, *Cacutékebeené núta, Cacutékebeenéru, Akýný'ca cacutékebeenáwa áta*.

Melted, it (fat), has, *Uchíricapénga*.

Menstruate, to, *Eeréngaticu*.

MILDEW—OBEY.

Mildew, *v.i.*, to, *Uçúringini*.

Milk, to, *Umachibáypaintiniri*.

Mimic another's speech, to, *Yáuntaçangiretiniri* or *Únteçybýrjtácakinínú* or *Únteçcáakinínú*.

He has mimicked me, *Únteçnira nu*.

Do not mimic me, if you do, I shall be very angry, *Cúne núta púnteçpe píta, púnteçca çáwaký nu, awapý'týpuricu núta náyanamachi*.

Mind or take care of, to, *Mamaputukíni*.

Take care of us always, *Awapitipuri pimamaputukíni wáta*.

Not to mind, neglect, *Maputukíniri*.

Missed, it (gun charge), *Mapára muní punapá*.

Mix and knead (*cumýrý* and turtles' eggs), *Yutaripétiniri*.

To be mixed (strung beads), *Imashicakýbj'tiníwa*.

Moan (*i.e.*, sick person), to, *Akiritá*.

Moquiar or smoke-dry, to, *Íruticu*.

Move (from the day-light), to, *Tenitíngini*.

To move (one's body up and down), *Niyýnítini*.

I move, *Niniyýnítini*.

To move (*i.e.*, pain through body), *Umúnungu*.

To move (*i.e.*, water-wheel), *Pupúturikéscá*.

Move (thou) back thy hand a little, *Wákirashángý píçá wacúta*.

Muffle, to, *Capumakíniri*.

Muffle thou its cover (of tin), *Picapumáca uceretáanta*.

Murder, to. V. Slay.

N.

Name, to, *Ý'wngachitini*.

To name or mention the name of some one, *Açakinitiniri*.

Tell thou his, her, or their name, *Ý'wariti púçakiritá*.

Nauseate, *v.i.*, to, *Namanamútini*.

Nearing the landing, we are, *Ámatacatapénga yupurucúicha*.

Need or want this? do you, *Pitý'ratakýtý'cani ýyama?*

Neglect, to, *Maputukíniri*. V. Mind.

Niggle, to, *Tçúuntini*.

Noise (as cock), *v.i.*, to, *Ántarabetatini*.

Note down what is said, to, *Yáuncanaantapýrý* or *Apayáuncanaantapýrý*.

You note what we say, *Pítanani-r-apayáuncanaantariátaçángire*.

Note or set a distinctive mark to, to. V. Mark.

O.

Obeey, to, *Kéamacuta*.

If you obey your parents, *Pikéamacutuca çáwaký pútý nátu múní*.

All of you obey me, *Kéamacutiniri* or *Pimakínýca pikéamacuta-ra-wacú*.

Give us and all men good hearts, that we may obey what Thou hast commanded, even as those good spirits do, which

OBEY—PAIN.

Obey—

are with Thee in heaven, *Pishínireca picícarwátate íkîñîrîgtîca itacúnchikicu hankérivacurí, awéénr'ángýba, akeámacutíníitén-gane, harécari cámyîrîjáanawacuri átucu píta cáta ítanushiti awacari.*

Obscure or stand in the light, to, *Manetá.*

Don't obscure me, *Cúne pimanetá nu.*

The clouds obscure the sun, *Ímamakîpe manétari atúcuchi.*

The moon is obscured, *Cacîrîj' imayúmani cúmarari.*

The earth is obscured, *Ipiyáingini.*

It (earth) is not obscured now, *Cun' ipiyáangashitita wacha.*

Obtain or receive, *v.t.*, to, *Mápiiniri* or *Mápiinirari.*

Where did you obtain your book? *Níapa pimápiaantari pipímakîjtutçu.*

He received or got what you gave him, *Imápiaanri picikîjtî.*

Open (a book), to, *Matamengátçapatinirú.*

To open (nailed box or tin with instrument), *Catacakíniri.*

To open (door), *Cáurucatátaca.*

To open (mouth), *Ínamangini* or *Shapénga.*

I open my mouth, *Nishapéngu úmata.*

To open (clasp knife), *Úngata.*

To open one's eyes, *Shurénticu.*

To open (watch with knife), *Yútçakicatiniru.*

To open (watch), *v.i.*, *Úngetikiniru.*

To open kernel of fruit, after breaking, *Mapácaawanakicu.*

To open (pulling back) a door, *Céreenceretátiniri.*

I've half-opened the door, *Aanchiratá úmanani nucéreencere-tátiniri.*

Thou hast half-opened the door, *Púcereenceretátiniri.*

Thou hast opened thy eyes, *Púkî wáta pucacúicha.*

Order or send peremptorily, to, *Yúcanatiniri.*

Oscillate, to, *Tiucacúicha.*

Overflow, *i.e.*, water, to, *Ipúcurwanatini* or *Ipúcuaanta.*

The vargem, *i.e.*, lowland, is overflowed, *Iputeshiti ipúcuaanta-pénga.*

Overset, as a boat, *v.i.*, to, *Ucabecucatíticu.*

Own (be owner of), to, *Túratiniri.*

P.

Pace slowly (sick or weak person), to, *Cýntýcabucutini.*

Paddle, to, *Mécutiniri* or *Cuçarakítini* or *Apîçakítî* or *Méicuaam-putini.*

To paddle athwart (canoe head), *Ápakita.*

Pain, to, *Mintáyanaca.*

Idem (body inside), *Itukíini* or *Itukîya.*

I've a pain here, *Y'wapiíticara úca núta.*

It pains, *Itçuí* or *Ucéngare.*

My knees pain, *Catçui nipútureké.*

Pain—

My loin pains (through long sitting), *Nimutúkijtata cuatá-tape*.

My body pains me, *Catçuí chácata nímame*.

My father Jacob, I cannot sleep, the paxiuba (palm-floor) pains, it is hard, *Pátý J., cúne nímacaté, catçuí pítiri ubachírita, puerénga bebucuríncha*.

My heart is paining me, *Nj́mintúanacure macuný' nangj́bá catçuí*.

It pained me at first, *Catçuí mýnapani tukíga*.

Paint (with *apj́nkj́rj́*), *v.r.*, to, *Yucirángaruwáticu* or *Cucára-watachi*.

Idem (with *imamari*), *Ashíwanticu*.

Paint the face, to, *Yungutúntiníru*.

To paint (with *charicari* or *waich*, *V. Clay*, Pt. ii.), *Tçúcatinirvá* or, *Cushirénga*.

Idem (arrow-tip with *yuñkíj*, *i.e.*, the wourali), *Píntaanta*.

I have already painted (streaked), *Nimacingapéngari*.

Parch, I thirst my lips, *Niputuapén nípuçúuare*.

Pare off (fruit-pulp with teeth), to, *Awarakicu*.

To pare off (nail with knife), *Kítacakiniri*.

Part (the hair), to, *Cáyariampéticu*.

Idem (sugar, etc., in search of ants), *Uperucapéticu*.

Pass by, *v.i.*, to, *Napapíniniri* or *Napíniri*.

You pass close by me, *Pinapíni níta*.

Can canoe enter or pass the mouth of the Anurí? *Anéyani, Anurí námataant'açarité?*

The boat will pass the land to-morrow, *Ántá catána napari ímiriin*.

To pass round and fasten (cord on loin), *Pakíyutçatiniri* or *Pakíyutçare*.

To pass (*i.e.*, words pronounced) to another's hearing, *Ýyerén-gukiniri*.

What you say enters my hearing, *Ýyerénguca níta muní úpukicha piçúngire*.

To pass (through a hole), *Ýruán*.

To pass (hand on body to feel), *Cúciritini*.

Father Jacob felt us children to know if we had run away, *Pátý J. máantuca náantapawa átaní amáriní icipéngatana-wacuinini*.

To pass (pencil on letters or word), *Cushiréngicu*.

The thread won't pass through needle, *Cúne cáitçumý uýruán mapuátça*.

Passing from Çapýryan I saw the Mixiri, *Ninabántari Miciri námata, Çapýryan muní nicipénga*.

When many days have passed, *Cúmuýn cáwakíj*.

That which is past or finished (last month), *Ishipupéngariyú-cara*.

Pat (occiput), to, *Ýpjtacaýkj́wýrj́*.

PAY—PIERCE.

Pay, to, *Apjringataru*.

He won't pay, *Cun' apjringataru*.

My brother, to-morrow go and fish for me, I'll pay you whatever you want, *Yeyé, atána piyuruwánta náta tímingane, niparingái kéri pi' ámuta*.

Peck (ground, *i.e.*, fowl), to, *Apítipucurawatini*.

Peel (with knife), to, *Kíshaticu*.

Idem (sugar cane), *Maçácata ítántaticu*.

Idem (bark from tree), *Mapatákiticu* or *Çárawatini* or *Maçakícu*.

I peel (plantain), *Nimaçarapínwarucu*.

Penetrated, it (shot has), *Ujñucacátari*.

The stump has penetrated it (steamer), *Áantçuta iyúwanwan caperuté*.

Permit, to, *Awiritiniri*.

No, my child, I cannot allow you to eat people's (*i.e.*, Ipuriná's) flesh. *Cúne nátaukéri cúne núwirita cúne Cángg-shinúta níyangari panúini*. V. Prohibit.

Do not allow Satan the evil spirit to enter our hearts, and so teach us evil, *Cúne páwirita máaretj cemyrjónawacuri Satan, cúne áangján uruún, cúne náanre uwarabírata wáta*.

If father J. give me leave, then I will go, *Niri Jacob áwirita-camanú, niçári*.

Perspire, to, *Níngacare*.

I perspire, *Núta kiníngare* or *Niníngacare*.

Pick, as cotton, etc., to, *Maçakíniri*.

I pick cotton, *Nimaçacamaphátiniri*.

Pick or clean, *v.t.*, to, *Yútçabakjtaura*.

I pick my teeth, *Niyútçabakjtcíriintinirú*.

To pick up (what has dropped), *Murúnkicu*; also, *Amapaam-putarú*.

We pick out of beach, *Aúnkjpatiniri*.

To pick up (turtles' eggs from cave), *Únkjpatiniri*; also, *Cuchipá*, a fruit.

To pick (marrow from bone), *Yúkirirawatini*.

Idem (açai, a palm-berry, from stalk), *Mashirikícu*.

Idem (or pull flesh from bone), *Mashiníngicu*.

Idem (grit from coffee), *Perucakitiniru*.

Idem (dirt from comb), *Yútçapakizjamputiniri*.

Idem (or gather up seeds), *Amakjta*.

Idem (tooth), *Yútçapakitinirwa* or *Amakjticu*.

I pick out (nut food), *Niyúkiyarucú*.

I pick out (bacaba, a palm) kernel, *Nucakitícarikj*.

I will send my wife to-morrow to pick up or gather urucurí (a palm-kernel), *Atána nintaniru napaníatarucuchikj wámakjta*.

I've picked it (fish wounded floating) up, to-morrow the Ipurinás will kill me, *Nikj'rjmarucawacú, catána Cángjtj úca nu*.

Pierce (as a worm or jigger in one's flesh), to, *Yúrutiniri*.

Pierce (flesh, *i.e.*, *icumurukjré*), to, *Imbirishinuangata*.

Pin together, to, *Yúmutukiniri*.

You do not pin it (paper) together, *Cáne piyupicayúcaru*.

Pineh, to, *Machúngamiticu* or *Matçúngýtari* or *Machúngamatari* or *Machúngicu*.

Pitch a tune, to, *Y'ukjwýcapjrashípun-aretini*. V. Lead.

Place (one's hands close to the sides), to, *Shubúngamanitini*.

To place amicably and reciprocally arms on each other's shoulders, *Cátunakýtácakini*.

Shall I place near the fire what I made at first? *Intínibucu nitáca mýnú wicámakýtý?*

You have not placed it properly, *Cán' úwaru pitáca*.

Plait, to, *Imbaamputiniri*.

To plait (thread), same as above, or *Caitúncaamputiniri* or *Caitúnkiniri*.

Idem (liana basket), *Machiréngicu* or *Yúcigicu* or *Ímpaticu*.

Idem (*shibatí*), *Yashiricari* or *Ímpatiniri*.

Idem (hair), *Pirikicu*.

Idem (rim of hat), *Ímpatacatúmbýrgítiniwa*.

Idem (fan), *Tacapíampa*.

Idem (ankle-band), *Mashirícaputúrematiniriwá*.

Idem (*shirurí* to cover maloea or hut), *Tárawaamputiniri*.

I'm going for *shirurí* for plaiting, *Shirurí nitárawatini napá*

Plant (manioc, etc.), to, *Yúpitingicu*.

Plant banana, ananas, etc., to, (*i.e.*, by mortals), *Tacaréra*, *e.g.* :—

I'll go yonder for banana which I planted, *Ikirashíti nitakýtu chípari napapínawa*.

Idem, (by women), *Imutukýñaamputinirú*. To plant, (*i.e.*, by departed spirits), *e.g.* :—What they have (he has) or had planted, *Imutukýñaankýtu* or *Imutukýkýtu*.

Play (skylark), to, *Úntçurawata* or *Úntçécacana* or *Úntçécacaca*.

Idem (rebec, etc.), *Máwichakiniru*.

Play, as at dranghts, *v.i.*, to, *Yáun-arawanatini*.

Pluck (fruit, jigger, etc.), to, *Magitikicu* or *Magiticare* or *Magitíkiniru*.

To pluck or pick off as jiggers from skin, *Mapiticáamputiniru*.

Plug or stop hole or leakage, to, *Tútaçanatiniri*.

Point out (with index), to, *Miawacari* or *Miawaca*.

Idem (letter with pencil), *Yáwanbuticu* or *Yutamakiniri*.

Idem (chop to a point end of a stick), *Iyáwanacatu*.

Portion or allot to, to, *Yánitashitacanauntakiniri*.

Father Jacob has apportioned out to people (*i.e.*, Ipurinás),

Cángýtý pitapitícarí pátý Jacúma iyánitashitakýñauntacapé.

Possess or own, to, *Putétiniru*.

We have no needle, *Cm' aputétiniru cái*.

Pound (in a mortar), to, *Yáparawatícu* or *Yúpetu* or *Yúpetiniri*.

Idem or beat (clothes when washing), *Pánganchicu*.

Pour down, *v.t.*, to, *Yaçakiniri* = *Kýtakiniri*.

Pour (into one's mouth), to, *Shíneraca*.

I pour, *Nishíneracara níyuta*.

POUR—PULL.

Pour—

Idem (into another's mouth), *Táantini*.

Idem (out or down), *Mámakiniri* or *Kitakíniri* or *Kítacaráwata* or *Çjrucaántayacáca*.

Idem (from hand anything powdery), *Aratacaru*.

I pour on rice a proportionate quantity of water, *Pín-abatan-
ankínca nitéca arroz muuí imbaráu*.

That (coffee-tin) out of which he pours, *Ukitacáanaticu*.

Whereinto shall I pour it? *Nikíriama nikitáca?*

I have poured out all, *Umakýñgca nikitacá*.

I've already poured it (coffee roasted) down, *Nikýtacanáa-
pegaru*.

Pout, to, *Shínangapitini*.

Precede or go before, to, *Y'ukýwýkíni*.

Precede (thou) me, *Páta míkiti ý'ukýwýgca*.

Precede or go before and impart information, to, *Mý'ukýwýgý-
rata*. V. Instruct.

Preen, (clean) to, *Uyúcgicawa* or *Yúcgikikiniwa*.

Press (or squeeze boil), to, *Matéiricapitínirí*.

Idem (air from bladder), *Matéáinwakícu*.

Idem (jigger with fingers), *Uáanyacamatarí*, or *Macukíticu*.

Idem (open bacuri, a fruit, etc.), *Machikítatinirí*.

Idem (down sitting on anything), *Cachibútakíniri*.

Idem (key of concertina), *Catucabítinirí*.

Idem (puppy's mouth), *Wéenreticu*.

Idem (clay between palms), *Mapuchúcaricú*.

Idem (down forcibly anything), *Caanyacáamputinirí*.

Idem (between fingers), *Máminukícu*.

I am about or am pressed to excrete, *Nimaticátacanimani*.

I am pressed to urinate, *Nimatcínacanimani*.

Prick (with needle), to, *Yurutachirí* or *Yúsharitinirí*.

Idem (finger, i.e., head of needle), v.t., to, *Iyúmutucare* or
Yúmutucare.

Prohibit or not to allow, to, *Máwiríta*.

Father J. forbade me to eat, *Pátý J. máwýrýtakýñýtucaw-
ninípe*.

Promenade, to, *Yánapucuté*.

He is promenading, *Hímpuentáwacananizapíca*.

Pronounce wrong, to, *Yúmatiricutátinirí* or *Mápuenetinirí*.

I pronounce wrong, *Nimápuenetacanimani*.

To pronounce right, *Cápuántari* or *Ápuenetinirí*.

Protect or cover (i.e., mosquito-net, or to be in it), to, *Uwángýre*.

Puff out smoke, to, *Atabúricacacháuri* or *Pátincacacutítini*.

To puff the cheeks, *Ataburimanitínirí*.

Puke out (disease, i.e., medicine-man), to, *Antarakítachi*.

He pukes out the sucked (disease) from his mouth, *Achikítý
úwacakini ínamaán*.

Pull the lip, to, *Macipútutácaca* or *Machatíngapututininirí*.

I pull cloth towards me, *Nútumuni nicúcaca mangáamputinirí*.

PULL—PULVERISE.

Pull—

I pull canoe ashore, *Ingamirín nicúçacaantátiniwá.*Pull up (cassada) root, to, *Mapurúntiniri.*Pull off (skin with fingers), to, *Mapúçikiniri.*Idem (towards self), *Úçacáamputiniri* or *Úçakien.*Idem (towards self pole in ground), *Aampakétari.*Idem (canoe ashore), *Úçara.*I pull, *Nicúçacaricha.*I pull off ring from my finger, *Nimashibákicu niwacukichí.*I've already pulled ashore, *Nicaimirin ipéngararu úanta* or *Nicúçacapéngari.*Idem (the ear), *Maçaracakimbire.*You've pulled my ear heavily, *Mj'na pimaçaráca kímbita pininíra nu.*Idem (up or catch fish), *Úçacacara* or *Arucaçínaticu* or *Perukicu.*I have pulled up but one big fish, *Catáwanashima hántýcari nicúçaca.*Idem (cap from cartridge), *Macipacárawata.*Idem (pole from ground, also lamp wick, etc.), *Mapurucá* or *Mapurukíniri.*Idem (rooted stump), *Mentikicu.*Idem (one's skin, hair on body, etc.), *Maçáca.*Idem (down trousers, etc.), *Macirínga* or *Mashibácacuri* or *Úwacacaré* or *Úáracakicu.*I pull down my clothes, *Nimacirínga nimangúicha.*Idem (up trousers), *Maçutúkica.*I put on trousers, *Nimaçutúkicu nimánga.*Idem (down beads stringing), *Caciríngakiticu.*Do not (thou) pull or take away my stringing thread, where-with shall I string? *Cúne nínakýtýçca incúçacanaantapé, kériama niyuçacácarawata?*Idem (out, as substance in calabash, when cut open), *Kíshureke.*Idem (and break liana, line, etc.), *Macaracuricú.*Idem (and break with hooked stick tree-branch, in playing), *Çárawatini.*Idem (dried caoutchouc from tree), *Mataracatçáticu.*Idem (off meat with hands or teeth), *Mashinúgarí.*Idem (from mouth, *v.r.*, *i.e.*, pagé or medicine-man, when doctoring others), *Acingaçuurútiniri.*Idem (out jigger), *Ungacá.*Have you already pulled it out? It is already out, *Ata pucapénga? Ipukíncapenga.*Idem (close down, mosquito-net), *Yachichúmagutiniri.*They (two dogs) pull (meat) reciprocally, *Uéúchatipatúacacan.*The two dogs pull bone reciprocally, *Icátçatýtácakini ána-banari apýñhicata.*Don't pull (the trigger)! *Cúne pucúçacapén!*Pulverise (tobacco between fingers), to, *Máminukicu.*

PUMP—PUT.

Pump, to, *Yúwencaantiniri*.

Idem, water, *Yúwencan-ímbaraantatiniri*.

Puncture (skin, i.e., musquito), to, *Uyúpŷca matáncŷi*.

To puncture flesh with *Icumurukŷré*, *Apnangátini*.

Push one, to, *Yúkŷwinakiniri*.

To push playfully, *Mapuchúkŷtacakininá*.

To push or wear inside, *Yúshipŷtatiniiri*.

He wears (his shirt) in his clothes, *Iyúshipŷtamangatiníwa orticu*.

To push or force out the fundament, *Catŷtútawá* or *Catŷtútatiniwa*. Vice versá, *Achímunkiniiri*. V. Contract.

To push open a door, *Matacacatátiniiri*.

To push away with hand in anger or displeasure, *Yúkŷwŷnakítatiniri*.

Push (thou) the two, *Wai mapúchucutácaca*.

To push off canoe, etc. (also to put stick through septum), *Yúciringa*.

Idem, with paddle, or stick, *Yúkicakita* or *Yúkikicu* or *Yú-tikiniru* or *Yúticaru*.

Idem off (with arm), *Perukicu*.

Idem (from self a heavy weight), *Cakíyuricatŷta*.

Idem or pull down tongue, *Yúciringa néne*, or *Yúciringa-nínikitiniwá*.

I push down my tongue, Thou pusheth down thy tongue, He pushes, etc., *Niyúciringa ninéne*, *Pita éne iyúciringareta*, *Iyúciringa unéne*.

To push out tongue in contempt, *Neníkini*.

Idem back (drawer, etc.), *Yáikípca*.

Idem down (cork into bottle), *Úayakicu*.

Put or place one thing under another, to, *Yúçacakicu* or *Yúçacakiniri* or *Capŷtêngakiniri*.

Idem or place upon, *Pánicuacakiniri*.

I will put it (paper) under (other paper), *Ímiti-ra-nutacari*.

Shall I put the gun where it was before? *Wúanwanakinían nitúcaru shámŷnákŷ?*

Whereinto shall be put the farinha? *Kéritucapará achúantari atarukŷrŷ?*

Whereinto shall the cuatá (a big black monkey, *Ateles paniscus*) be put? *Kériaampa atúcatari ichíkiri?*

And whereon should I put that which father Jacob washes his face with? *Kériaampa nitúcaru patŷ Jacú árutunkiniwátanganama?*

Put it into the basket, *Cutari wai pitúca*.

To put down or on, *Takiniiri*.

I put (this down) here, *Wai nitúca*.

Put (thou) it there near the hut, I will soon come and fetch it away, *Kíran pitúca wai úwicu muni, wácha nimaipígarácha*.

I put it near the fire, *Ishámŷn' íntinipúcu nitúkiniri*.

I will now put away my papers, *Wácha nutacapéngaru nipa-pérane*.

PUT—RASP.

Put—

Shall I leave or put my clothes here in the canoe? *Íyamichi nímónya áantúan nitáca?*

To put on (thimble), *Éenretacakítiniri.*

Idem (lower part of mosquito-net to prevent intrusion), *Capítikíniri.*

Idem (sugar into tin), *Shicakíticaru.*

To put from one thing into another, *Iéenretacapátiniri.*

I put farinha into (cloth), *Machéngakýta ushíca pichári atarúkýrj.*

I put on a thimble, *Éenretacákýbatínirwa.*

I put down my leg, *Nicácharacatebikeshítitini.*

I will put down the comb, *Nitacínaparu çapupýritá.*

To put or lay on fire (clay vessel, etc., for burning and hardening), *Tacatáticu.*

I have already put on, *Nitacatatapéngari.*

To put in and fill up, *Shampucácata.*

To put arms round each other's neck, *Cátanakýtácakini.*

To put on trousers, *Yáurucacari.*

I put on my leg-cloth, *i.e.*, trousers, *Niyáurucatebikemangá-tinirwa.*

Idem, shoes, clothes, ring, etc., *Éenretakíniri.*

Q.

Quarrel with, to, *Chíta* or *Tey'ware.*

Quench (fire), to, *Céuginiri.*

R.

Rain, to, *Ikípa* or *Ipurukínia.*

Tçurá, (*i.e.*, the spirit above) causes the rain to fall on the earth, *Tçurá ikípa imbarán imirín muni.*

It is about to rain, *Imbaránapanucá.*

It rains, *Imutuc' imbarán* or *Imbarán abarararachá.*

Our Father God causes it to rain, *Pátý Deus capúrucari.*

God, give Thou rain that the corn may grow, *Pátý Deus picapuruc' imbarán, kýmý upichekíni tینگane.*

Cause it always to rain that the corn, cassada, and other plants may grow, that so we may eat, *Picapuruc' imbaránte arácamanyápitipari, kímý, cumýrj, yumínguarí, íký-ngra ipichakínitینگane, aníkýtjtingane.*

It is still raining, *Ikípabanicá* or *Íngencencarayúma* or *Imbarán minacanicáwakýnumá.*

Raise up, to, *Ungataratainini.*

To raise one's back, *Cumíngamanayapátini.*

Ram (a gun), to, *Arakýrj'* or *Éenrekítinirú.*

Rase (cloth with needle), to, *Macíngicu.*

Rasp, to, *Açukícu.*

Rasp—

She grates maniva, *i.e.*, the bitter cassada, *Waançáacacumj-rj'tiniwa.*

Raze (hair from body), to, *Macarakíniri.*

Reach with the hand, to, *Tçánuacamánetini.*

The sensation produced by the stroke of your axe has reached my ankle-bone, *Pikj'táire amacú apupénga napucacarikiti.*

It has already reached the end or edge, *Imaputúnyjrapéngara.*

Read, to, *Pj'maantçupátiniri*; *lit.*, to ask the leaves, as the Indian thinks one speaks to a book when reading, and *asks* for information. Also infinitive, *Pj'mainiru* or *Pimarawatini.*

What we read on other side of paper, *Ypýnjçupa múni apj-manakjtu* or *Y'pýnj múni áta pámakj'tune.*

What kind of language or speech are you reading, or, What does what you read say? *Kiriçángirechítipára pipímuantçupainta?*

Rebound (gun), to, *Ucaticáukíni.*

It (rubber) rebounds, *Icachibútacaru.*

It (sponge) has rebounded, *Umacucaticu.*

Rebuke (or correct one's wife), to, *Mitirénga.*

Receive or take what is given, to, *Apucapainiri.*

Recite any more, lead (thou) me, I know not to, *Cúne ikíchire nimarúta púwaraamputa núcu.*

Recline, to, *Ucapakícu.*

Idem (cheek on palm of hand), *Ucapaky'wýtinawá.*

Recur to our minds, it did not, *Cun' aúngjtataicari.*

Redden (flesh by puncture, *i.e.*, mutuca, a fly), *v.t.*, to, *Ungamaráugapuantj'ta.*

To redden, by painting, *v.t.*, *Ungamaratiniri.*

Go to her that she may redden you or paint you red, *Pj'ça cítu múni úngamaratinicá.*

Redound, as one's flesh when compressed, *v.i.*, to, *Itj'rekini.*

Reduce (*i.e.*, soap in water), to, *Uminíni.*

The broth is reducing (boiling away), *Ávacananipénga ashían.*

It (sponge) is reduced or pressed small, *Uímenticu.*

Reflect (moon, face, etc., in water), to, *Yuchíngarecúantiniri.*

Regard with particular favour, to, *Tj'retiniru.*

Our Father God loves the Lord's Day, *Itj'reta Pátj Deus Domingo.*

Rejoice, to, *Míinitiniri.*

Relate or tell, to, *Çámbyra* or *Warabírata.*

Relax (raw cotton, etc.), *v.t.*, to, *Mashúmbecaruwáticu.*

Idem (flesh, *i.e.*, jigger), *Ucábaticakétini.*

Remain, to, *Awapj'ca.*

To remain (as dead monkey) on tree, *Ipanicuáta.*

Let it be or, remain (in its place) where it is, *Níngani wírin awáru.*

I remain in the hut, *Wáicara núwanúta* or *Wáicuru áicu áwa.*

I do not or will not remain here, *Cúne wanáwapani.*

REMAIN—RETURN.

Remain—

I will remain here in Tŷruán a long time, lit., many days, *Itáun itúcanani wai núncari Tŷruán.*

I will remain up there, *Igúra íngara núncari níta.*

Is this to remain here? *Wai úga awaríncha?*

I did not remain there, *Cun' ŷ'uan awári níta.*

It (stain on cloth) will remain, *Awacari itíkiricarawéra.*

It has remained behind, *Cúwacanani.* V. Abide.

Remember or think of, to, *Inakŷtini* or *Shínica* or *Íyangŷtatini* or *Shínikiniri* or *Putétiniri.*

I did not think of it, *Cúne wishínicayŷcari.*

P. has remembered its name, *P. iputétari ŷwángá.*

Ah, I now remember what it is, *Nápucapiratupéngari wácha.*

Ah, I remember the place on the paper where the words are, *Acaŷúwakiyucá nápucapirata niŷúngire áantŷupaín.*

Remind or bring to mind, to, *Takíbiratini.*

What shall I remind you of? *Kériuampa nitakíbiratacaí?*

Remove, to, *Mámakiniri.*

It has not been removed, *Cúne camúmaataru.*

Rend, *v.t.i.*, to, *Táruca* or *Tarúnga.*

My back has rent the hammock, *Nipúriki catarúncari kecuchí.*

Render or return, to, *Ticari.*

I will presently give back her basket to her, *Wácha niticari ucuturí.*

Repeat together, to, *Makŷ'nica ipúturi piratá.*

Idem (with others) slowly, *Cúbicutarepiranapŷrŷ'.*

Reply (when called), to, *Uyúcakini* or *Necátucari.*

Repudiate (a wife), to, *Ácica* or *Acikiniru.*

I have repudiated my wife, *Nácticapêru nínlaniru.*

Require or want to, *Hámuta.*

What shall I require or want from the stranger? *Kéripa niŷámuta Imbarániri muní?*

Resemble, to, *e.g.* :—I am like a dog, we resemble dogs, brother J. will say to you by and by that you are like unto dogs, *Anápanari péra nu cakínipenn, anápanaripérawa cakínipéwa, anápanari péraí cakínipii, arimá ŷéye J. ichapií canwiní.*

Rest or cease from labour, to, *Máyutacani* or *Máyashŷmainitakŷ'nŷtŷ* or *Tenrŷŷkŷtatini* or *Acínini.*

We rest one (day out of seven), *Ilántŷ býtabŷtŷ'cari amáyashŷ-múintakŷ'nŷtŷ'.*

To rest cheek on palm (standing), *Yútunukieu.*

To rest palm of hand on hip, *Cúanyacapŷrŷ'nŷtatiniwá.*

Retain (learning) in mind, to, *Mishirikíniri Putétiniri.*

Retrograde, to, *Uyúkienuaŷaréngutiníwá.*

Return, to, *Apuca.*

I will return after one moon, *Ilántŷcacŷrŷ' wai nŷ'na.*

When I return hither, *Wai nŷ'mpe ŷúwakŷ'.*

When do you return hither? *Nacáripa pŷ'na?*

When we return from the other side, *Yŷŷnŷáingacŷúwakŷ'úpucare.*

RETURN—ROLL.

Return—

Let us return, *Akiríca*; *Akirarú*, by woman.

Let's return my wife, *Akiríu nintaniru*.

Revere (not to jest at), to, *Múntéjeacana*.

Reverse (hat, pocket, etc.), to, *Cakj'wánikiniri*.

Idem position (babe before it is born), *Icacanupj'rjáungatiniwá*.

Revive (writing), to, *Wéenrecata*.

Revolve (thread in spinning), to, *Únterecatjáamputicu*.

Idem, *v.t.*, (counters on frame), *Ticacakitiniri*.

Idem (watch-points), *Ukiyuricaamputiniri*.

Ride (at anchor), to, *Utjúringatitini*.

Rind (as tucumá a palm-fruit, with the teeth), to, *Ácaracamatátiniri*.

Rinse mouth, to, *Amucucaantiniwá*.

She has rinsed, *Wáamucucaantawa*.

Rip or cut open, to, *Ucj'ntareenricú*.

Idem (cloth), *Kj'ntarukiniri*.

It (seam of cloth) is ripped open, *Itarúnca* or *Aacj'ntareenrí*.

Ripened, it (fruit) has not yet, *Cun' iyúnapánica* or *Cun' iyúnaicha*.

It is ripe, *Uyumpénga*.

Rise (up on one's feet), to, *Tímini*.

Idem (from the dead), *Úngýtjúangátiniwa*.

Idem (water in canoe), *Içakicu*.

Idem (or have its source from, *i.e.*, river), *Ishírata*.

Idem (to surface of water, turtle, etc.), *Upj'macaakitini*.

To rise, *i.e.*, river, *Itj'rjéáamputini* or *Ímitaanráwatini*.

To rise, *i.e.*, sun, *Icánikjáamputini* or *Ínambutini* or *Ipukínca atúcachi*.

When the sun has risen higher I will boil the beef, *Icánikjá-amputaca çáwakj' náshita kiamú*.

The sun has risen, *Wáimpéng' atúcachi*.

Rise, come let's blow the fire, don't sleep, quickly awake, it's already dawn . . . let's go into the wood . . . there are no arrows, etc., let's go shooting with arrows! *Ámu! shámj'ashúngapucatéicha, wíringani pímacanáuipetéicha, wachacaté píj'mýracapéngatéicha, ámapukíncaapéngatéicha, pucutj'maripéngatéicha, amatçáyangapengatéicha, úyanayapucacúicha, Cune macúrinu anapúcakinéyucawáicha, akj'matakicuwáicha!*

The Mamoriá rises or has its source from the Jamamandys' hut, *Ishíribiticántini Capanámari awínian Mamurj'ya*.

Roast or broil, to, *Kímitini*.

Idem (coffee), *Cukitaru* or *Upínakitaca*.

When it (coffee) is roasted, call me, *Uchárica çáwakj', pakírítanu*.

It is already roasted, *Ucharicakitapetaca*.

The deer is roasted, *Ikimiri upuçupénga çúti*.

Roll up (line on stick), to, *Kiriyúkiniri*.

Idem (or ball up line), *Pj'rjécatçatiniri* or *Pj'rjécatçarí*.

Idem (cotton round stick to shoot through zarabatána or blowpipe), *Pitíkiri*.

ROLL—RUMBLE.

Roll—

Idem (material into line), *Kírícarawáticu*.

Idem (fish-line round hand), *Yapýrýcamítiniwá*.

Idem (thread round broken stick mending it), *Yápýrýcá*.

Idem (tauari, or the next layer to the epidermis of a tree), *Pirikícu*.

Idem (anything cylindrical or round on), *Cakýrýngaampitícu* or *Ywánawatini*.

Idem (on chine or edge), *Cakiyúricáamputa*.

Idem (or bundle up), *Parúinticu* or *Mútíicu*.

I roll up manioc for me to eat, *Nipurúintari camerícha niní-caícha*.

We roll (tree-trunk on ground), *Acatabákýrýmitiniri*.

To roll, *i.e.*, billows, *Itacátýpaatini*.

To roll (vessel or ship), *v.i.*, *Ukýrýkýrýjáamputini* or *Ucanábýrýtíini*.

To roll up (awning), *Yapýrýkíniri*.

To roll a barrel, *Catabákýrýjáamputicu*.

Roost, to, *Tímapurítini*.

Idem (or sleep like ducks), *Upayúnca*.

Root out (hair from body), to, *Macarakícu*.

To root up, *Mapurukícu*.

Rotted, it (corpse) has, *In-arecapétapenga*.

Idem (cacao), *Uyúmputé*.

Idem (or is rotting), *i.e.*, corn, *Kýmý-ra-piricakítacaru*.

Round (*i.e.*, to form anything round), to, *Yáuntiniri*.

Idem a point (steamer), *Wáancicapíaamputini*.

To have rounded point, *Ikichýnújini*.

Rub (with hand or foot), to, *Cáshibukiniwá* or *Cáshibucarawáticu*.

Idem (bathing), *v.r.*, *Cashirúcará*.

I rub my body, *Nicáshamanetiniwá*.

I rub my hands together, *Nicáshibucuracutáwacucha*.

To rub off, *Shíbukícu*.

To rub (when itching), *v.r.*, *Máintiniyu* or *Máinticuwa* or *Máinkiniwá*.

Thou rubbest thyself with thy clothes, *Pimangúnkýca pimá-intiniwá*.

To rub head (when itching), *Máinkýrýtachuán* or *Máinkýwýrý*.

Idem (earhole), *Yúcurukónacukítiniwá* or *Yúkenucukítiniwá*.

Idem (one's eye), *Acúteicucatiníwá*.

Idem (dog with paw), *v.r.*, *Ucatíriketiniwá*.

Idem (wood, etc., in carrying on arm or shoulder against), *v.r.*, *Cátaraticu*.

Idem (medicine on body), *Pýrýnca*.

To rub (tobacco between palms, or clothes when washing), *Egichúkícu* or *Egichúcare*.

Idem (gun with fat, cleaning), *Ínachitíniru* or *Niinirá*.

Idem (and clean knife), *Wayacukícu*.

Rumble (*i.e.*, one's belly), to, *Ykýrécuca*.

RUMBLE—SAY.

Rumble—

My belly is rumbling, *Nýkýcécu-k-ýrýcútini*.

Your belly is rumbling, *Pýkýcécu-k-ýrýcútape*.

To rumble as toes when beating the ground, *v.i.*, *Iniwana-wanakítita* or *kítitini*.

Run, to, *Ímpýtaca* or *Ímitaca*.

Idem, down or waste, *Ucacháca*.

Idem (*i.e.*, river), *Icibíniniyucara* or *Ituríngani*.

The farinha is running through the hole, *Içúnakýya icicá catarn-kýrý*.

The water is running into the malocca or hut, *Itábakiriatini* or *Itabákýrýauntini imbarán aicú muni*.

Rustle (rivulet), to, *Itçurúuri*.

S.

Sadden, also to look gloomy, *v.t.i.*, *Íniyatiniwá*.

I have saddened my wife, *Niniyata nítaniru*.

Salt, to, *Úmbarakini* or *Uúmparakicu* or *Pýrýnkicu*.

It is salted, *Ukiyámbakýtcýwýta*.

Salute or bid farewell, as by firing a gun, *v.t.*, to, *Itacápýratanaampýrý* or *Itacapýratanaampiuniri*.

Satisfied (with food), to be, *Mitupénga*.

I am full, *Camitú níta*.

Say, to, *Chá*.

I say, Thou sayest, He says, We say, *Nichá*, *Pichá*, *Ichá* or *Uchá*, *Achá* or *Ata chá*.

Idem or speak, *Pútýribiratini* or *Çúngirewatini*.

I say, how is it? *Átaru?* to female.

It is of flesh that people say so, *Çashinírir' ichaná*.

How or what did I say? *Nátucupa nichá?*

Ipurinás don't say that or such bad things, *Cúne Cúngýtý múrucari icárapýrana*.

I say or said amiss, *Abicupé abicupé nichaçúngirescaamputini*.

How did I say it? *Nátucupa nichá?*

Thus I've said, *Icúratucura nichá*.

I say it wrong, *Nápicuçúngire*.

Say or repeat (thou or ye) together with me, *Núta catícaru picháamputa* or *Núta catíca piçúngire waámputaru*.

You alone say or count, *Píta yauntárite pichanacú*.

Say it all of you together, *Itúcanani piyáunta imakýnýcacuté*.

All of us say together, *Amakýný' apútýribiratini*.

To say amiss, *Piténganámakýpýtini* or *Múanreçangireni*.

How do you say it? *Kéritucu picháanta?*

I say, do you hear what she says? *Iýáratucura uchá cítu má?*

How do the Ipurinás say it? *Kíritucupa Cúngýt' icháantari?*

When father first says yes to you (then you may go), *Arí mýnacatúcarai pátý pichapé*.

What did the strangers say to you? *Kéritucu pichán Imbaraniri içúngire pita muni?*

Say—

Say (thou) again, *Wáchana pichá.*

What shall I say? *Kéricatama niéúngire?*

What do you say to me? *Kéripara píchana nutá?*

What do you say to our coming hither early to-morrow morning? *Ata atúna pucámara napannéa wai muni áí'na?*

Thou fibbest, do not say so, *Panéraité, cúne yatúcu pichá.*

I say or said (so) to you, *Nútara cachái.*

She said, *Uchúmaru.*

He said, *Uchúmari.*

He did say so to me, *Ichá bítí'ca nu.*

That was all we said when we were outside, *Ikúñpéngari mýnú ipúrikiti aéúngire* or *Ashibucapéngari aéúngire.*

That's it, you've said it right, *Iwicaracárama* or *Í'wapítí-pénguraicára.*

What was it that J.'s wife said? *Kéritucupa picháanta J. icítura?*

What can it be that you are saying? *Kíribiricarawacú piéángi-reta?*

Scald, to, *Yáçaca.*

Scale (fish), to, *Tántakicu* or *Kishárawaticu.*

Scan, to, *Mishítiniri.*

To scan a person, *Mishínimaneúamputiniri.*

I scan thee, lit., thy body, *Nimishínitinií pímane.*

Scatter or separate (fire), to, *Úshikiticu.*

To scatter, as fowls with their feet, *Icatítípu-cutini.* V. Watch.

Scold or chide, to, *Chípari.*

Scrape, to, *Kísharawatinií* or *Kíshaticu.*

Idem (off rust), *Kisháúnginirú.*

Idem (off leaves on ground with wings in search of insects, i.e., inambu or partridge), *Ucúiyaripúcurawatinií.*

Idem (together dirt with hands), *Yatítíngapíticu* or *Yatúipucare.*

Idem (off food in pot), *Kít'arutatiniiri.*

To scrape with knife, as paint-work, v.t., *Yúntatacapániintiniri.*

Scratch (ground, i.e., fowl), to, *Catíripucutiní.*

Idem (hole in ground, fowl), *Ipúmpuintiniwá.*

To scratch beach in search of turtles' eggs, *Kítçakíniri.*

Scream, to, *Akirí.*

Screw (gun), to, *Yakíripatu.*

Scrub pans, plates, etc., to, *Wít'ratatiniri.*

Idem canoe, etc., *Wít'rapakítiniri.*

Father Jacob, I scrub your canoe, *Pútít J. píantare niwít'rapakíta?*

Search for (lice), to, *Mapútçaracakít'wít'páticu.*

Idem (nrucuri or palm-kernel in a heap with insects), *Mériinirú.*

Idem (in forest), *Yukíriaamputinií.*

I will go and search for it, *Niyútiaapuntaricú.*

SECURE—SET.

Secure (penis by attaching the prepuce to a loop, a peculiar custom among the *Ipurinás*), to, *Uhícakitiniwá*.

Seduce f., to, *Awica*.

Idem another's wife, *Capíténginiru*.

Thou shalt not seduce another's wife, *Cúne picapíténginiri hántítántaniru*.

See, to, *Etýca* or *Éta*.

We cannot see, it is dark, *Cun' aetúmatari, mabiupéngari*.

Now I can see again, *Wáchara núta etúmatapéngari*.

He sees us, *Itýcapícamawí* or *Y'war' étamata wáta*.

I've not seen, *Nimétakjnjtý*.

They will come to see me! *Ynapetapáma nu!*

Presently I shall see some, *Wáchara netýcari*.

Let me see it, *Nétaricu* or *Netámataricú*.

See (thou) how I am going to kill (fish with arrow), *Péene-cata petaruiáma!*

I see, *Nimétataricú*.

Let us see, *Aéntaricú*.

Can you see (distinguish the letters) well? *Píticatari-wéraan?*

We can, *Aéntica pítícara*.

You will soon see it again, *Camuní pétari*.

He, she, that one, has seen, *Íya éta*.

I saw it not, *Cúne neticayúcarute*.

We saw, *Atékini* or *Aétu*.

What she saw, *Wéntanakýtu*.

Seek, *v.t.*, to, *Nýta*.

What are you seeking? *Kéripa pjnjýta?*

Seize, to, *Máyaca*.

Seize him my brother he is about to kill my husband! *Pimáyacari nutári páshawacarí, nítaniri kýmatacanápuncarí*.

To seize (fish, *i.e.*, tarara or trap, etc.), *Apjýntenginiri*.

Idem (or take hold one's breast), *Mateiriyaticu*.

Send to (authoritatively), *Yúcanatiniri* or *Panýgata*.

I send you, *Niyúcanataí* or *Niyúcanacatuí*.

I will send my wife to-morrow to gather urucuri, *Atúna nítaniru nipanýgataru cuchiký' wámakýta*.

I will send it away by the civilised people, *Nicikitiniyaru Imbarániri anícaru*.

Separate (hair thinning it with hand), to, *Umpeenkícu*.

Idem (bar of soap), *Matucakíniri*.

Idem (and assort different-coloured beads), *M'éreenkitiniri*.

They (scissors) have separated (from axis), *Uyarípe*.

Serve up (food from sancepan), to, *Ucakinirari*.

Serve (thou m.) up, *Púecari wéraante* or *Pucacaré-r-aante*.

Serve (thou f.), *Pucacarú*.

Have you already served up? *Pucacapégari?*

Set, *i.e.*, sun, to, *Yperénguca* or *Eerénguca* or *Icipénga atúcachí*.

Idem (corpse in grave), *Ieénretucapjýfý*.

Set—

Where is the leaf for it (skillet) to be set on? *Ata ántçupama iyútípanginitínganamá?*

When the sun has set, then fish bites, *Atúcachí eerénguca shímaký' níca.*

Settle (i.e., water), to, *Ícachacá íshití mnií ucarúmpe.*

Do not at first pour it (water) down (into pot), but when it has settled, then pour, *Cúne mý'ný pikýttacapy'réj, iwéneure íricu çáwaký, pikýttacá.*

Sew, to, *Mashirícarawatini* or *Mashirikícu* or *Yútçarawatini.*

Nox to sew, *Mamashirícarawatucani.*

She does not sew, *Cúne cayútçare.*

Am I to sew here (inside mosquito-net)? *Wíringani niyút-çaanri?*

When we were sewing, *Amashirícarawatiniyarari.*

What is it you are sewing? *Kéritimíngani pimashiríca?*

I was sewing the other day, *Ký'tari úntýpéngu niyutçaanwarý'-tamari.*

He is still sewing, *Áwaca mashirícarécaru.*

What of a needle, my cousin, wherewith shall I sew this? *Shítu áta cáimá kériama niyútçainíicawa íyama?*

Shake, to, *Ingukiniri.*

Idem (together farinha in cloth), *Ínaacuri.*

Idem (i.e., slate-frame), *Itacúrutini.*

Idem (cloth, one's dress), *Ingúcamángatinirí.*

Idem (fruit from branch), *Catingapúritinirú.*

Idem (tree-branch), *Yúingekiniri.*

Shake (thou), *Piyúingeca.*

Idem (hut or paxiuba palm-floor with foot), *Catingachira-tátiniri.*

Idem (water from canoe), *Yúciyatínirú* or *Úmpýcakitiniri.*

We have shaken (water) out, *Áúmpucakíticaru.*

To shake post (in ground), *Íngucantçútatíniri.*

I am shaking out the water, *Níngucatçátaru imbarón.*

Shame, rather to feel shamed or confused, *v.i.*, to, *Pántanawanawiní.*

Sharpen (rubbing on stone), to, *Iyáwanatinirú* or *Eenwantu* or *Eçúca* or *Açúkicu.*

Idem (needle on stone), *Açúrawatiní.*

Sharpen (thou) for me, *Piyáwanatina nu.*

Shave off (wood with knife) or whittle, to, *Machirénginiri* or *Mucíngarawaticu* or *Machiréngicu.*

I've already shaved off, *Nimacíngapéngari.*

Sheathe (knife), to, *Yúciringaru.*

Shell (coffee), to, *Maçakíniru.*

Idem (roast cacao, etc.), *Mapikícu* or *Mapikíniri.*

Shelter (in, or enter, i.e., mosquito), *v.r.*, to, *Ywý'rua.*

My cousin enter (thou mosquito-net), *Shítu pýwýruý'nawáncha* or *Pýwý'rua nawínian shítu.*

Shew or exhibit, to, *Úwaruca* or *Wáratiniri.*

Shew—

Shew (thou the quantity) with thy hand or fingers, *Piwáen piyáunta*.

Shift or stoop forward, *v.r.*, to, *Imyakini*.

Shine (sun), to, *Ipunicá*.

It (sun) shines now upon our bodies, *Amanani piticara ipúnica wácha* or *Ámanani ipunicapícutini*.

It (moon) does not shine brightly, *Cúne yuŷma cúmaramarí*.

My sisters, the sun is shining, carry (and hang up) the clothes, *Ámanani uúmbáŷŕŷca cúwakŷ, intŷŷca mángachi amérini*.

Shock, *i.e.*, electric eel, to, *Itenéngicu* or *Itenéngare*.

Shoot (with arrow), to, *Cicacabíticu*.

Come, let's go and shoot (with two-pointed arrow), *Amacacha-páritari akŷmataambŷraté*.

Idem (with gun), *Shámŷnakítiniwá* or *Shámŷnakŷrawatini*.

You civilised people don't shoot one another! *Cún' Imbaríniri pákŷnúŷ cúne pishámŷnakinata!*

Or else I'll shoot you! *Nishámŷnakŷcata pamaí!*

We shoot, *Ashámŷnuakinata*.

To shoot and kill (with gun, arrow, etc.), *Ukícu*.

Only himself shot (with arrow), *Ŷwauanŷŕŷ ikŷmatacaru*.

I killed a macaw the day before yesterday, *Wéurecashítipenga camŷŷŕŷ' núcá*.

Shove off with arm or elbow, to, *Perukícu*.

Shut eyes, to, *Apacátiniwa*.

To shut (or let down back of book), *Capamakíniru*.

Idem (clasp knife), *Cashítuca*. *V.* Close.

Sift (on sieve), to, *Yúwengicu*.

Signify with hand (*i.e.*, mute), to, *Yáunriyawatiniwacá*.

Sing, to, *Shipáunta*.

Sing (thou) another song, *Hántŷ enéne pishipáunrite*.

Singe, to, *Kíshuticu*.

Sink to the bottom, to, *Patapŷŕiyaantapínini*.

Idem (canoe), *v.i.*, *Itáireca* or *Uçakícu*.

Idem or lay *kíshatipi* (a trap) into water, *Tácabiyantícu*.

Idem (post into ground), *Yúpitingíniri*.

It (canoe) has sunk to the bottom, *Imbarán patapŷŷŷa uçakíca*.

It has sunk to the bottom, *Ipataŷŷŷa ucipínini* or *Upataŷŷŷ-ankŷtini*.

Sip (noisily), to, *Yáunticu*.

Idem, or take a draught, *Acingúantícu*.

Sit down, to, *Yútipanga* or *Tupánga*.

Come, sit here and converse with me, *Amu, wai piyútípanga núta cáta pimiçángireta nú*.

He sits, *Úítipanga*.

To sit in the grave (*i.e.*, dead), *Imutingíni*.

Idem cross-legged, *Cabítétebiketácakini*.

Idem cross-ankled, *Ŷmbŷŷŷátebikétini*.

To sit on eggs, fowl, *v.i.*, *Icapúncaanákitiniwá* or *Ucapúnca*.

Sit—

Idem upright, *Máracuwanatatiniwa* or *Máracuwanatari*.Idem (back against tree-trunk), *Kíyutacatiniri*.Skin (surface of flesh), to, *Ipicá*.Idem (birds' feet, etc.), *Caçutukicu* or *Maçacá*.Slack (or pay out fish) line, to, *Cícacatçátiniri*.Idem (painter), *Cícacáamputiniri*.Slap (with palm), to, *Aritarúwata* or *Pýhtëacacáta*.Slay or murder by hitting back of neck or any part of head with stick, to, *Pacáwanakicu*.Sleep, to, *Macá* or *Mabínini* or *Mabíniniyuca*.Idem, wife with husband, *Cátaracúntiniru*.Idem, husband with wife, *Cátaratiniri*.I am sleepy, *Itapúkçapenga nu*.I am sleepy or am going to sleep, *Nimapénapanca* or *Ítapuchapenga* or *Nimapanapanucá*.I shall sleep, *Nimabínini* or *Nimabíniniyuca*.Let's go to sleep, *Aámapengóan*.You may sleep with me, *Níta cátapu pímaca*.I slept separately, *Mapúrere nímaca*.To sleep (in forest or open air), *Macáamputa*.Slide (or shift counters on wire), to, *Catçíacakitiniri*.Idem (back in semicircle as the points of a watch), *Apçáatiniru*.Sling (hammock and fasten cord), to, *Y'tçataca* or *Tçaticu* or *Tçátinirina*.I have slung, *Nítçatapóngari*.It (hammock) is slung, *Itçatíngacuta*.Slip down (or lose one's footing), to, *Shítakini*.Idem (through hands), *v.t.*, *Yúçiringicu*.Idem off (loop in thread, line, etc.), *Útakirikicu*.To let slip down (from hand), *Micibikíniri*.To slip or unloose as hammock-cord, *Itiricayácare* or *Itirikíni*.Being heavy, I slipped down, *Nimínanú nitirikiintini*.Slue round (*i.e.*, vessel or ship), *v.i.*, to, *Úyakç'tanguamputiniri* or *Ukúriyucatíquamputini*.Smaek tongue, to, *Púchunacaré*.Smash (by pressing against glass, etc.), to, *Çapupýçkçtiniri*.Smell, *v.t.*, to, *Émishicawatini* or *Émishikíniri*.I smell, *Némishicawacu*.My hand smells offensive, *Ímýnú níwácu*.It (wood-bark) smells agreeable, *Úáue naráukç chéurúte imari*.Smoke (tobacco), to, *Uwacacabínanitari awiri* or *Úwacacabínanitiniri awiri*.Idem (and harden india-rubber), *Ey chári* or *Iyichári*.Idem (ubá or canoe), *Aanta ikímilitu*.Idem (or moquiar or smoke-dry eggs, etc.), *Íruticu*.

SMOKE—SPEAK.

Smoke—

You do not smoke, *Cúne púwacacap'nanitiniri píta.*

He smokes, *Uwacacuchíantiniri.*

It (fire is in or) is smoking, *Ichiúnga péta pýcá.*

Snap at (as alligator), to, *Áputengare.*

He snaps, *Wámputengare.*

To snap (or bite at, as jaguar), *Apácauanacari.*

It has snapped off, *Wáançauca.*

To snap (off end of fish-rod, i.e., fish), *Ipýrý'níca.*

It (needle) has snapped across, *Upýrý'nýca.*

I've snapped the needle, *Nicapýrý'nýca cáí.*

The fish has snapped off my hook, *Shímaký atçútucare nit-
çapýký'aunta.*

It has snapped off end of fish-rod, *Ycapýrý'nýca tçapýkýaauké.*

To snap off bait (i.e., fish), *Átçutaca* or *Íshunitiniri* or *Ashininginiri.*

The fish has snapped off the bait, *Shímaký íshunitari
macháký. V. Bite.*

Snatch away (from another's hand), to, *Mishirikiniri* or *Mishiri-
kinirari* or *Mishirikini.*

I snatch from you, *Nimíshirikiniráí.*

Sneeze, to, *Achínakicu* or *Achínakini.*Snore, to, *Kírantare.*Snuff (paricá, i.e., powdered tobacco-leaves), to, *Ketini* or *Ketachí.*

Idem (candle with fingers), *Imacatini.*

Idem (with scissors), *Kíbirikicu* or *Kíbirikiniri.*

Soak or put into water, to, *Y'gagicu.*

I've already soaked, *Niyángabecari.*

Soften or have cooked soft, to, *Páyakini.*Soil (cloth), to, *Chýcutiniri* or *Chýcutapiri* or *Chíngitacapýry.*

Don't soil your clothes, *Cúne carhicúpichíngitacapýrý pimánga.*

Solidify (earth with foot. etc.), to, *Yúpetisharacútini.*

Idem (earth round *apýrýtú* or any pole), *Kýbachí íenrepetini.*

Soliloquize, to, *Çángirepitíngara shínicari.*

I soliloquize, Thou soliloquizest, *Niçángirepitíngara nishíni-
cari, Piçángirepitíngara pishínicari.*

Sound (at a distance, i.e., rain), to, *Yúcananiri* or *Yyáambiricashiti-
tini.*

Sound river (with stick), to, *Yúmwataampuwý'nýtiniri.*

Sow seeds, to, *Umparakicu.*

Idem (corn), *Ungakiticu.*

Space (*irupiké*), to, *Çávariankéticu.*Speak or say, to, *Çángire* or *Pútýribiratiní.*

All of us say together, *Amakýnú' apútýribiratiní.*

Idem (in one's sleep), *Ímpinawaré.*

Idem aloud, *Chýrýngarawaçángiretini.*

Idem (i.e., not to be exhausted in speaking), *Pukíbiraçángire-
tini.*

You've spoken truly or the truth, *Itúmpiticarú píchapéru.*

Speak—

I've not spoken well or the truth, *Cúne hanrenéki niçíngires-caruwéru.*

To speak fast or irregularly, *Púnecuenecíngirewatini.*

You do not speak fast, *Cúne punecuenecíngirei.*

Thou speakest slowly or irregularly, *Mapúnecuenecíngire píta.*

You can already speak Ipurinú, *Pitiámapéngari Ipurinú cíngire.*

You do not speak with me, *Cúne pimiçíngire atarú.*

Is she my mother that I should speak to her? *Ninirucani nimiçíngiretapétaru?*

It (book) speaks of far-off countries, *Y'washit' írari ucháantu* or *Íntacushitikiri-ra-imirín-r-uchá.*

You did not speak, *Cúne caçíngirei.*

You did not at first speak properly, *Cúne húnre cíngire píta mý'ní.*

You do not speak amiss, *Cúne píta pimúnreçangireni.*

I like to learn to speak much, *Itácanani niyámutaicha çangi-retéicha.*

Those strangers do not speak much, *Imbarániri apácachu maçíngirení.*

I am not dumb, I can speak, *Caçíngire níta cúne mapáan níta.*

I speak low, *Amananica niçíngirewatini.*

I speak of relatives who are far away, *Ohigíntakiníwa* or *Nangítakiníwa.*

My cousin, father speaks of his mother B., who is in her country, *Shítu puménguriríncara uraanwánta pútý B. inan-gítakiníwa.*

I speak to thee of . . . *Nichigíntakiníú.* . .

Thou speakest to me of . . . *Pichigíntakiní nú.* . .

Spear, to, *Yurutiniri.*

He has speared himself, *Iwic'iyúrutawa.*

Is it true that they have speared one another? *Anégani imakínú iyúrutarité?* V. Harpoon.

Spin (cotton into thread on knee), to, *Kiricaca.*

Idem (threaded button), *Upirikien.*

Idem (cotton on distaff), *Kibétiniri.*

Spit, to, *Ký'wéçwéçtíen* or *Ký'wéççari.*

Idem (phlegm), *Wácucari.*

Idem (water from mouth), *Uracacáuntiniri.*

I spit bones or scales, *Nikíburikiarishitíucha itánta.*

Splash (i.e., porpoise), to jump and, *Umímauntacaca.*

Spout (water from mouth), to, *Cúçacáanta.*

I spout out, *Nicúçacáanta nínini cáta imbarán.*

Spread out, to, *Úntakiratien.*

Idem (cloth), *Úntakiramangátien* or *Itaménkini.*

Idem out wings, *Taménkini.*

Idem (in order to fly), *Cataméngatiniré.*

Idem (hands), *Taménawacutini* or *Cónuke taménakiniri.*

I spread out my arms, *Nicónuke nitaména.*

Idem (and fasten mosquito-net), *Tçátiniri.*

SPREAD—STICK.

Spread—

Idem (or scatter farinha on cloth), *Cýyaricakíticu* or *Cáyari-yankíticu* or *Ūyaricakýtarucú*.

Spring (*i.e.*, *tcýcatýru* or fish-trap with mamori or fish in), to, *Iwichakíni*.

Idem down on prey (tiger, etc.), *Ycapýtéengatiníru*.

To spring on the back, as animals, fowls, etc., *Ícachara cuatátinirú*.

Sprinkle (water), to, *Yuónaticu*.

Spurn (a body), *v.t.*, to, *Yúkýwýnacaintútíniri* or *Ūmanatiniri* = *Uçukíniri*.

Idem a spirit, *Yúkýwýnacatútíniri*.

Spurt (milk from breast), to, *Itimapyantini*.

Squat, to, *Cýángicu* or *Tabúriticu*.

Idem (with arms folded and head down), *Yukíritachí*.

Idem (in hammock), *Waputútibikétinirú*.

Squeeze out (with fingers), to, *Machýmangicu*.

Idem (bee's sting), *Cuçenticacútíniri*.

Idem (fruit-pulp), *Mamýnicúntinirú*.

Idem (boil), *Matciricapítiniru*.

Idem down (excrement), *Cýýngakinirityký*.

Squint (eye), to, *Pitínaca ukýticu*.

Stamp with foot, to, *Cantýngarawaticu*.

Stand (or be on one's feet), to, *Tíma*.

Idem (arm against arm, or be close together), *Aputúgtatinirú*.

When we were compact, *Aamputútaca çáucakýwa*.

To stand apart, *Uyariticu* or *Ūyaritinirú*.

We stand apart, *Aýaritinirú*.

Stand (thou) separate, *Pitýrikýtata pitímini*.

Stand (thou) upright, *Piyapýngamanetarú*.

I will stand thus, *Ūwaru nitíma*.

I am standing, *Nitíminirawéra* or *Nitíminini*.

He stands, *Utímini*.

Startle, or be frightened, to, *Tucukíni* or *Týçuýchó*.

Staunch (*i.e.*, blood), to, *Mamúngacari*.

Steady (vessel in water), to, *Piyútíniri*.

Steady (thou f.) this, *Wai pipiyútaru*.

To steady, or hold up (receptive vessel), *Wéenrecatu*.

Steal, to, *Yúmaatiniri* or *Yentíri* or *Intíringiniri*.

Thou shalt not steal the property of other Ipurínas and of strangers, *Cúne Cángýtýtuichi Imbáranirituichi piyúmatape*.

Thou shall not steal one another's property, *Cúne muký-nýcatuichiniri cúne piyúmatape*.

Steer (canoe, etc.), to, *Catýnýtýtýcaamputíniri* or *Cakýwýnacakitíniri* or *Catýnýtýcakitíniri*.

Stick to glue, it has dropped, it (leaf) will not, *Cúne cucaparéru*, *mucaparétu*.

To stick (to roof of mouth, fruit-pulp), *Upé cúicuta*.

STICK—STRIKE.

Stick—

The fish's sting has stuck father Jacob, *Shímukŷ ecú yurutapú-ru-pútŷ Jacóncha*.

It has stuck thee, *Iyurutái*.

To stick between, *Áchibutenginiri*.

Your trousers stick in you, *Páchibutengapŷrŷ tebiké mangáchi pitŷámŷpa*.

The meat sticks between my teeth, *Nitŷirínchi áchibutengakít-acari shiunikichí*.

To stick (i.e., thorn), *Iyururé* or *Yúrutiniri*.

Idem (paddle, stick, etc.) into ground, *Yúpitenginiri*.

Idem (pin into paper), *Pukŷtá*.

Idem (needle through cloth), *Yámutukiniri*.

Sting (i.e., bee, etc.), to, *Iyuwáginini* or *Iyuwángare*.

It (wasp) stings with its sting, *Iyuwáginini écuke cáta*.

Stink, to, *Pirínkicu*.

I do not smell offensive, *Cúne nipuríncare nûta* or *Cúne caçacá nu*.

We do not stink, *Cúne cámnŷwáta*.

The fish has made my hands to stink, *Shímakŷ imŷnŷ níwácu*.

It is eating that makes my mouth to stink, *Ninŷ'kŷtŷcámaç-acátucari nínama*.

It stinks already, *Cŷtŷscaripéngari* or *Y'mŷnŷpénga*.

Stir anything, to, *Cúyaríngicu* or *Cúyarintiniri*.

I stir, *Nicúyaritaru*.

To stir water (with paddles, i.e., steamer), *Imbarún ucúyarínga úpucatakítŷ*.

Stoop down (in passing under anything), to, *Ínyakini*.

Stop (bottle, etc.), to, *Makŷŷríkiniri*.

Idem in walking, *Yútukini*.

Idem (leakage in canoe or any hole), *Tútiniri*.

Whereabouts will your brother stop here? *Níapa awapén píkeamaniri wai?*

Do we stop here? *Ata awari wai* or *Wai áta áwari?*

With whom are you going to stop here? *Kéri cáta páwa wai?*

I stop here, *Wáca nawapŷca* or *Wáca náwa*.

Stop (thou) there, *Wírin páwa*.

I stop my fundament, *Nitútcumŷtiniwá*.

Straighten (any bent thing), to, *Wéenretíngakitíniri*.

Strangle, to, *Manutŷánticu* or *Mánuwakŷrŷ*.

Streak the body with paint, to, *Macínginiri*.

I've already streaked. V. Paint.

Stretch (hammock in middle), to, *Mataménakiniri*.

Idem (or straighten wrinkled cloth), *Macirínginiri*.

Idem (or extend india-rubber), *Macaracarucú*.

Idem (arms indolently), *Tŷanukini* or *Tŷánuca*.

Strike (with hammer, etc.), to, *Tucarawáticu*.

Idem (chalk) line, *Matíngatŷatiniri*.

STRIKE—SUCK.

Strike—

Idem (a match), *Macíniginiri* or *Uk'áamacaru*.

Idem (palms together), *W'acacátutari* or *Pitakíniri*.

Idem and ground or strand, *i.e.*, boat or vessel, *Áchapaan*.

I strike myself, *Iwicaanritacáricanu*.

He has struck himself, *Iwicaanritacáricawa*.

It strikes, *W'áanchapáan*.

Idem the water (*i.e.*, pirarucú, the fish *Sudis gigas*), *Itúngaantu*.

To strike an object (as arrow-tip), *Ucapichí*.

Idem (steel against flint), *Kembakícu*.

Idem (*i.e.*, gun-shot), *Unapá*.

Idem (anything with stick or hand), *Anrirawátachi* or *Anrirawatiní*.

I strike, *N'áanritiniwá*.

It (trigger prevented by stopper on cap) won't strike, *Cun' úmataca*.

It's all right now, it won't go off, *Harecapénga wácha cun' úmataca*.

String (beads), to, *Yúciringatçarawatini* or *Yúcacacatçarawátini* or *T'çárawatini* or *Yúcacacakíta* or *Yúciringatçátiniri* or *Iéenretacakitícu*.

I am stringing, *Niyúciringatçátiniúwacananinapíca*.

I am now stringing my beads, *Nitçaticari nicaçuríte wácha*.

I have used it (thread) all up in stringing beads, *Nimaputúngyçátapengari*.

Strip off bark from tree (with cipo or liana), to, *Cçecacatçáamputiniri*.

Stroke with hand, to, *W'éenretícu*.

Struggle (dying), to, *Canópçýrçtápenini* or *Pçmacáamputini*.

Stuff (hunting-pouch with wad, etc.), to, *Y'éenretakiniri*.

Stutter, to, *Kíkinanacabíratini*.

Subside, *i.e.*, river, to, *Y'çípçý'teentini*.

When it (rain) has subsided, *Imbarán icý'ya çáwaky*.

Suck, *v.t.*, to, *Chíma*.

To suck in (not drink) water, etc., *Acingáantiniri*.

To suck (finger), *Acíngini*.

Idem a sick person (in order to heal), *v.t.*, *Achicachí*.

Idem (sugar-cane), *Chígícu*.

Idem (honey, as humming bird, poised in the air), *Ichíbucure*.

It sucks me, thee, *Uchímanu*, *Uchímaí*.

The mutuca (a sanguinivorous fly) sucks thee, *Putiký' chímaí*.

Mutuca sucks Ipurinás, it causes redness by puncture, *Cungý' uchícananian putiký'*, *úngamarángapuantý'tu*.

It (mosquito) sucks the Ipurinás with its proboscis, *Cungý' uchímini ukiripiké*.

Shall I suck (mingau, *i.e.*, pap) out of this? *Íyatuan nichíma-ruíncha?*

I suck (sick), *Núcha achícarí*.

Suck (thou) me, *Wai chícu núcha*.

SUCK—TALK.

Suck—

To suck (breast), *Āanshitini* or *Āshitini*.

It sucks its mother, *Uinirutini wāanshita*.

To suck (fruit-pulp), *Amucukj'taru*.

Idem (teeth) *Amatçarintiniwa*.

Idem (fat from fingers), *Amuru wacuintiniri*.

Idem (*i.e.*, to take up mingau with fingers and suck off),
Machangabétiniri.

Suckle, to, *Āshitacakiniri*.

Suffice, to, *Āpuca*.

Support or hold up, to, *Ucapiniru*.

Surprised, to be, *Yúkikiniwa*.

Suspend (in air), to, *Warúkiniri*.

I hang (pan) over the fire, *Ishímjū'upini niwárunca*.

Swallow, to, *Nisherengaantini* or *Miyúnakicu*.

It (bird) swallows fish, *Inishirenginiri*.

Sweep the ground, to, *Wj'rashititiniri* or *Wj'rashitirawatini* or
Wj'rashitirawáamputicu.

To sweep or to rake, *Yatúngicu* or *Yatúnginiri*.

Swell, to, *Anana* or *Uyuwúncari*.

To cause river to swell (*i.e.*, porpoise), *Imirincáamputiniri*.

To have swollen (as eyelid), *Utukj'gabjtj'purí*.

Yours (*i.e.*, eye) is not swollen, *Cún' utukiniri*.

It (foot) is swollen, *Anampe*.

Her foot is swollen, *Wáanampe kitita cituní*.

Swim, to, *Apúamputiniri* or *Cacatj'*.

Idem below surface, *Cúantiniri*.

Idem on back, *Turuncáamputicu*.

Idem on side, *Pecucamúnayaputini*.

Idem on feet, *Tj'maáputini*.

To swim (fish), *Upj'makini*.

Swing in the air as when hung, to, *Tuwákirintutini*.

To swing (hammock to and fro), *Táwakirita* or *Táwakiriri* or
Arámbiticu or *Tuwákiriticu*.

Sympathize with, to. V. Bemoan.

Idem (another wife), *Míshirikiniru*.

T.

Take, or seize, to, *Apa* or *Máyaca*.

To take a handful, *Upjúticu*.

Idem flight (soul from body), *Ipmkj'ncu*.

Idem (mingau with finger and suck), *Machangabétiniri*.

Take (thou) hold of this, *Pimáyacatataru*.

The one with grey hairs took or carried away your gun,
Caçuri-r-ancaru pishámj'makinata.

Talk or converse, to, *Cúngiretini*.

To talk through the nose, *Kiriwanatakj'cúngire*.

He talks nasally, *Cakiriwanatakj'cúngire*.

TAP—THINK.

Tap or knock off, to, *Ingukíniri*.

Idem down close (saucepan cover), *Tukíniri*.

Tap (thou down) close, *Pitucaté*.

To knock (shot from cartridge), *Chéngicu*.

Idem (rubber-tree), *Tcirikíniri*.

Taper (thread), to, *Kipitakicu*.

Idem (pencil), *Éemwanta*.

Taste, *v.t.*, to, *Amurucúma*.

Teach or show how to do, to, *Uwárata*.

I've taught, *Nuwaratapénga*.

When or what you taught me, *Pácarakíninu*.

You teach or taught her to sew, *Mangúchi puwárata iyutzára cítu*.

You do not teach me your language, *Cúne zángire ichipúaru pi-r-áta núcha*. V. Lead.

Tear or rend (calabash), *v.i.*, to, *Chírangini*.

Idem (calabash), *v.t.*, *Mashuracapéru*.

Idem (cloth, etc.), *Matçurúngarewatini*.

Idem open (*ábgrýtacuru*), *v.t.*, *Machiréngapýta*.

Idem (nail), *v.t.*, *Atubýréni*.

Idem off (*tçurutá* from tree-stem), *v.t.*, *Piyúcataru*.

Idem (or break, *i.e.*, basket), *Itúraca cuwánatata*.

Idem (or pull out as hair), *Matarúncu*.

To be torn, *Itarúnga*.

It (basket) tore or broke when I was lifting it up, *Nimúrunki-niúrari itúraca cuwánatata*.

It (basket-bottom) is torn off, *Apíriricútapenga*.

They (clothes) are torn, *Itánabucuritçurúnga* or *Imatçurúnga*.

Your cloth is torn, *Pimúnga itarúngapenga*.

Tell or relate, to, *Chú* or *Cángire* or *Warabírata*.

To tell or send to do, *Yúcanucatinirí* or *Yúcanacatamarí*.

I have sent you to do, *Niyúcanataí*.

Do not tell an untruth, *Cúne pánirachirana pichapúwa*.

What are you telling me? *Kéripa píchana nútaícha?*

He is telling you *Ipuriná* through that paper, *Úcani papéru* (or *tçúpa*) *Cángýtý zángire uwarataí*.

I am telling you a lot, *Itupégari pítu móni niçángire*.

That's all which you've heard and which I've told you.

Icárananiri pikéamacutaca zúwaký nuwarabírataí.

Terrify, to, *Múnungu*.

Thank (*i.e.*, children their elders), to, *Amúrinaký*.

Let us thank one by one, *Itçuríkýtá áta amúriniký*.

Thicken, to, *Cukétiniri*.

The gravy is evaporating, thicken (thou woman with corn), *Ashian awapénga, picukéta*.

Think of or remember, to, *Putétaricu* or *Putéticu* or *Putétakýtýna*.

He gave me some (of it) when he thought of it (his property), *Iputétukýtýn' icicanúna* or *icicanúna*.

To think of, *Inakýtini*.

THINK—TOSS.

Think—

Father J. has thought of tying a cord round above (the pole),
*Pátj Jac' inakj'itini warúnea purúintata intanu muní mapúat-
 çana.*

Idem or anticipate, *Ohíngaantapíca.*

Idem or try to digest what was said, *Pj'utakj'wjtini.*

Thirst, to, *Puçúnata.*

I thirst, I want to drink, *Nipuçúnatapénga, niyatacúcha* or
niyatamachí.

I thirst, my lips parch, *Niputuapén, nipuçúnare.*

Thread (needle), to, *Yúcacakicu* or *Yúciringatçátiniri* or *Yúcaca-
 catçare.*

Throttle, *v.t.*, to, *Íkepuanchi.*Throw or cast away, to, *Ukícu* or *Ukíni* or *Ungacátiniri.*

I throw away shell, *Nucatántaticu.*

I throw away my (banana) peel, *Núkicaru níman takirí.*

Do you throw (or is this to be thrown) away? *Pucapékj'itucani?*

Throw (thou) basket into forest, *Intúba púca shibatíte.*

I threw away the water that was in your canoe, *Púantari
 amawácarí imbarán núca.*

Throw (thou water into fire), *Waicharacú.*

I have already thrown it away, *Nucapéngaru.*

To throw or cast arrow, *Yúrubitakini* or *Yúrubitakica.*

Idem out fish-line into water, *Ucatçáticu.*

Idem (food into mouth), *Cucínqari.*

Idem (as corn to cool from one hand to the other), *Macaná-
 pirikikíticu.*

Thrust (knife-blade into anything), to, *Kípatakinirú.*

Idem (finger into hole between trunk and its cover), *Wj'rgj-
 wancáta.*

Thunder, to, *Carúnganakini.*Tick (watch), to, *Ç'ángire*, = To speak.Tickle, *v.t.*, to, *Yútikj'tucacachi* or *Yútikicu* or *Yútikiri.*Tie, to, *Éenchica.*

He ties, *Uénchikicu.*

What we have tied, *Aénchikítitakitu.*

This is the way I tie it (basket) when it is breaking, *Íyatucu
 icháaputa napapukj'tari ichírenga çárukj'.*

To tie together (broken basket), *Apapukítiniri.*

To tie (corn with its husk), *Ç'ákititíniru* or *Yashirícaru.*

To tie (string or beads round any part of body), *Intçáticu.*

It (cacao) is tied and put away, *Cucj'tapéegari.*

I have tied it or them separately or apart, *Núyareccakéta níin-
 chicu* or *néenchica.*

Tire or be inattentive, to, *Canápj'rgj'aantini.*

To tire (sitting in canoe), *Çayacapénga.*

To be tired or fatigued, *Tj'mucj'manj'rgj'tini* or *Yánginiri.*

I am tired standing, *Nítíngamanini niçampacapénga.*

Toss up and catch, to, *Achmanúrarata.*

TOUCH—TURN.

Touch (anything with finger), to, *Cáyakiniri*.

Trail, to, *Çuacárawata*.

Tramp away (as tapir and forest animals generally.), to, *Chámputa*.

Translate orally, to, *Warabiratíniri*.

You translated to them, *Píwarabíratana inua*.

Translocate, to, *Mámakicu*.

Travel (on pleasure), to, *Kýnýpúcuta* or *Nini* or *Yánapucute*.

We travelled the other day to Týruán, *Týruán muni anini ký'tate*.

Idem on the water, *Yúruwanta*.

Not to travel, *Mayúruwanta*.

To travel (i.e., boat, etc.), *Uciringúamputa*.

Idem in the wood, *Áyatien*.

We travelled, *Át-int-áyatiniimá*.

Your sons and daughters shall not travel on the Lord's Day.

Cúne pítanawacuri pítanawacurucu' áyatape Domingo çáwaký.

To travel (and hit, i.e., shot, etc.), *Ucakítini*.

Fish travels when it is dark, *Shímaký ingyauca iyáuanta*.

Tread on, to, *Cácharacupínica* or *Cáchurekicu*.

Tremble with cold, to, *Tétinaca*.

Idem (leaf), *Icinanikini*.

You do not tremble, *Cúne pítu camapíchiri*.

Trickle down (i.e., blood), to, *Ipúan*.

Your blood trickles, *Peeréngaphán*.

To trickle down (blood from woman's head), *Apatacakíen* or *Apatacauáanta*.

Trouble (water), to, *Ûcucaticu*.

Try down (fat), to, *Chírikiniri*.

I've already tried down, *Nichiricapénguri*.

To try (to escape, as rat), *Icatikébetini*.

Idem (point of pen on finger nail), *Wéuretiniri*.

Idem to assimilate (or make game of), *Cáyaure*.

You make game of me, *Núta piyáuutini* or *Nicayáunrescái* or *Pítu cayáunrescái*.

Tumble down hill (india-rubber), to, *Itupákiriaamputini*.

Turn (topsy turvy), to, *Capunakíen* or *Yucupóiniri* or *Yúcupukiniri* or *Yucatíniri*.

Turn round (chair, etc.), to, *Cakýuricakicu*.

Turn up eyelid, to, *Capítý'necauký'mapimatatiniwá* or *Capiténacamatáticu*.

I have turned it, *Niyúcupupengurari*.

To turn (into hammock), *Inakini*.

Thou liest down, *Pínape*.

Idem (turtle breast up), *Catabakiriíniru*.

Idem (canoe bottom down), *Catáruukiniri*.

Idem (round and look back), *Ticapucuntiniri* or *Tý'capucuntini* or *Cauapýrý'an*.

Turn (thou) round and look towards father, *Pátý múní picauapýrý'an*.

TURN—UNGRAIN.

Turn—

To turn (belly up), *v.i.*, *Canápýrý'ta* or *Canápýrýaautini*.Idem or whirl round, *v.r.*, *Kiriyú'tini*.Idem (as canoe-head down river), *Uakíyuricakítini*.Idem (up river), *Yúcingakítini*.Idem (leaves of book), *Uyariyantçupámputiniri*.Idem (eggs smoking), *Ungacauapirícu*.Idem or roll over (wood, etc.), *Cacanapýrý'amitícu*.Idem (india-rubber fumigating), *Yúmurýyatini* or *Ungabirí-anri* or *Cacanábiritini*.Idem (under up), *Cacanapýrý'niri*.Idem (clothes inside out), *Cacanapýrý'amangáticu* or *Micana-pýrý'amangátini* or *Capítý'necamangátini* or *Capitakícu*.I've already turned (cuff of sleeve), *Nicapitacapéngari*.Idem (fish roasting), *Macanábiritícu*.Idem (grindstone, arrow on fire, coffee-mill), *Makirýukícu* or *Makirýucari*.It (cacao) has not turned powdery, *Cíne cápani*.Twinkle, to, *Matángari*.My eyes twinkle, *Nimatángari* or *Núta matángari*.Twist round and uniform (cotton on knee before spinning), to, *Máminiyucatçátini*.Idem (fowl's neck), *Canápýrýaputini*.Idem (and form into cord, rope, etc.), *Inkírikini*.Idem (and spin cingraei, a silky, tenacious wood-thread), *Makípitacachari*.Twitter (*i.e.*, lips), to, *Atabúricapututiniwá*.

U.

Unlate, to, *Ámantukýratini*.Unbutton, to, *Mapurucakíticu*.Unclasp (book or open anything tightly covered), to, *Matacakícu*.Unconscious, I am, *Nímbinawatini*.Uncover, *v.r.*, to, *Ucíriniwa* or *Ucereeniri* or *Ucirikícu*; *v.t.*, also a saucepan, etc.Uncover (thou) partly (the saucepan), *Ámananica pimurúnca*.Understand, to, *Ukemane'tá* or *Ukemane cácana* or *Ukemune cákini*.Don't the people in England understand the Ipuriná language? *Cunítapa Cángýçángire cukemánetá çángiretatarí Inglaterra Imbaránirimá?*I do not understand or I do not know how to do it, *Cíne akimatúgra núta*. V. Hear and Know.Undo or loose, to, *Malíkirikícu* or *Ushiricari*.Undress, *v.r.*, to, *Caçutúkiniri* or *Caçutúca*.Unfold (rolled leaf), to, *Uçfntarikícu*.Ungrain (corn with hand), to, *Makýrýkícu* or *Makýrý'kian*.Idem (with teeth), *Aký'rýan*.

UNHOOK—VEST.

- Unhook (hook), to, *Mapurukícu*.
 Unite (beads), *v.t.*, to, *Y'pýtjékjácakini*.
 Unlock (trunk) or turn open with key, to, *Matacakíniri* or *Makíy-urikíniri* or *Makíyuricáranatini*.
 Unloosed, it (ponch) has, *Ishirípataca*.
 Unmoor, *v.i.*, to, *Ishiripatakini*.
 Unplait (fau), to, *Ucintaríniri*.
 Unplume (feathers), to, *Cámingiri* or *Mapurukícu*.
 Unpod (coffee, cacao), to, *Mapicá*.
 Unravel (fish line), to, *Cáshiricatçáamputiniri*.
 Unroll (line), to, *Úntaracatçari*.
 Idem (hammoek), *Unçúntarikícu*.
 Unruffle (*i.e.*, river), to, *Imaukýatini*.
 Unscrew (gun), *v.t.*, to, *Makiríyuca*.
 It (coffee mill) has unscrewed, *Utucucapénga*.
 Unsew, to, *Úntakíniri* or *Kýntaruncáamputiniri*.
 Unsheathe, to, *Mashibáca*.
 Unstop (bottle), to, *Matacakícu* or *Mapurukícu*.
 Unstring (beads), to, *Cashicakítiniri*.
 Unwomb, *v.i.*, to, *Imashibacáyutiintiniri*; also: The abortion is unwombing.
 Unwomb (thou) abortion! *Pimashibacáyutiinri!*
 Upset (liquid in vessel), to, *Cakýwýnacacucúnatiniri*.
 It is about to upset! *Úkitaca napanucá!*
 It has upset, *Ikitacapénga*.
 I've not upset it, *Cúne níkitácataru*.
 Urinate, to, *Tcínaca*.
 Not to need urinating, *Matcínacani*.
 Use bad expression or obscene language, to, *Máanrepeený'tj múrun-cacari*.
 Why do you use bad language? I'll shoot you! *Kiripa máan-repeený'tj pimúrunga? níkýmataancataí camuní!*
 I did not use to be sick at the Ciriwené, *Cúne matáca nu Ciri-wené*.
 Ipurínás don't use such bad expressions, *Cúne Cángý'tj múruncari icárapýrana*.
 There is no more, it is used up, *Cun' awáyucaicha, ucipupénga* or *Cún' awáyucaicha, uminipéngaicha* or *Cún' awáyucaicha, amýcapéngaru* or *Cún' awáyucaicha, ýkýnýpápéngarawacá*.
 We have already used it or them all up, *Ashipucapényaniri*.
 The turtles' eggs are used up, what shall I bring you?
 Umýnýpénga cimbirí nakí, níkérunucamáí nápayuca?
 When it is used up, *Úpuca çáwaký*.

V.

- Vanish (*i.e.*, smoke), to, *Itáure*.
 Vapours or is hot, it (liquid in pan), *Púshi púshi icháantica*.
 Vest, to, *In-éenretakíniri* or *In-éenretacaca*.

Vest—

You put on my clothes on me, *Pin-éenretacukítakini nútú*.Am I a woman that I should vest you? *Cýftuperanu nútama, pimángachi erútacanóancari nu?*Vibrate (*i.e.*, wind) trees, to, *Catáuri anicamítiniri*.Visit, or to go on a visit, to, *Yánapucuta*, *e.g.*:—Come my relative let's go to visit your relatives in the lower part of the Ciriwené, *Am'amúikýrý am'ayánapucuta pinirimawacuri muní Ciriwenékiri ikiyukiri*.Vomit, to, *Ícanautini*.

W.

Waddle (*i.e.*, steamer), to, *Ucacanabýrincu*.Wade, to, *Yanánticu*.Wag tail, to, *Iyaurishipítawa* or *Uméene*.Idem (walking), *v.r.*, *Ingacóamputa*.Wait for, to, *Yántapa*.I am waiting for my f. cousin, *Shítu niyántapa*.Wait (thou) a little, *Wácharacuté* or *Cámichi banicá* or *Wára imichi*.Wait (thou) a little, by and by I will go, *Wár' imichi, wácha nicipéicha*.Walk, to, *Yánapucutini* or *Yánapucure*.To walk up and down, *Yánaricutini* or *Tímpucuta*.To walk with or by means of a crook, *Yúgtucóamputinirá*.She walks lame, *Cámintiyánapucureré citu*.To walk or promenade, *Úni*.We walk, *Acíni* or *Ayónapeta*.To walk (in roça, *i.e.*, cultivated ground), *Anapanapétiniri*.Idem (like an old or infirm person), *Cámipucutitátini* or *Camipucutacari*.Idem (and feel about, as blind), *Matápucutini*.Idem or go on hands and feet (*i.e.*, people), *Ucámitini*.Idem on or against (*i.e.*, ant), *Ucámipucukétini*.Idem (backward), *Uyaricamánutara*.We go backward, *Aányaricamánutinirá*.To walk (droopingly), *Cáyamacanantiníwa* or *Cáyamacanantápuate* or *Cáyamakiniwa*.I walk droopingly being sick, *Amíyanatacari nicáranu nicáyamacanantapawaté*.Thou walkest droopingly, *Amíyanatacari nicará picáyamacanantapawa*.Walk (thou) slowly, *Haréca piyána*.Want, to, *Amuta* or *Hámuca*.I want, *Nul' amuta* or *Níamuta* or *Námutari*.What do you want? *Kéripara piámuta* or *Kéri piámuta* or *Kéri pi'amuta?*That is what I wanted or intended to say, *Y'wapitite bicamaru ýpiýný muní punichínta*.

WANT—WHISTLE.

Want—

To want to urinate, *Achumunga*.

He, etc., wants to urinate, *Wáanchumungate*.

Idem to excrete, *Catukicu*.

What is it you want? *Kiripinamutíngane?*

Warm (body), to, *Rucú*.

Idem (arrow), *Yúmurita*.

Idem (food), *Uumángatacu* or *Uumángaca*.

I warm, *Nuumángataricu*.

It's already warmed, *Uúmangapénga*.

What I've cooked is already warmed, *Uúmangapé náshira*.

Warp (twine round top), to, *Yabúricaca*.

Wash (body or any flesh), to, *Arúca*.

Idem (pots, etc.), *Arutacaricú*.

I've already washed, *Narutacapéngari*.

I have already washed, *Nárucapitipéngari*.

It (*imamari* on body) won't wash off, *Cúne cacháca*.

To wash clothes, *Gechúca*.

We were washing while seated in the middle of the canoe,

*Aant' apánincapakiricúmbina ayítipanga záwaký, agechúca-
warýtamaru mangáchi.*

Watch or keep vigil, to, *Shuréntapica*.

To watch or see after, *Mákinatiniri* or *ru*, f.

My cousin, watch and drive away the fowls when they come
to scatter the coffee by and by, *Shítu, wéraan pimákinataru
patari púcucapa café icatýrípucutaca záwaký camuní.*

Wave hand, to, *Inqúcarácutiniwá*.

Idem cloth, *Inqúcamangáticu*.

Wax (thread), to, *Macýngatcáticu*.

Weaken, *v.i.*, to, *Cayakini* or *Yúngini*.

I am weak, am falling, *Nicayacapénga nítingananiiniyá*.

Weed, to, *Iyapatapýrý* or *Ínhayuri* or *Wenhérewatini* or *Aputiniri*
or *Wéenretinirina*.

I have not weeded, *Cúne níweenretáycari*.

Weep, to, *Chíabatini* or *Chíinta* or *Cúnabýrýta*.

Wet (also, soak in water), to, *Yyangicu*.

It is wetted or is soaking, *Yyangucacúnicu* or *Yyangukínipití-
cara*.

Idem (*i.e.*, rain), *Cangitcéetini*.

Whirl, *v.r.*, to, *Canapurímanitini*.

To whirl or have dizziness, *Píntashitikýwýtini*.

To whirl round, etc., as dogs, *v.t.i.*, people when sick,
Yakirupaticu.

Idem (butterfly in web or anything suspended), *Ucanúbýrýtatini*.

Idem (round stump, as water), *Iyakirupaantini*.

Idem off (twine from top), *Makerakicu*.

Idem (anything in hand), *Márapitíniru*.

I whirl (sling-stone), *Niyakiripatúicha*.

Whistle, to, *Shushukýrý* or *Shushukýta*.

WHISTLE--WRITE.

Whistle—

To whistle through the lower lip extended and pressed,
Acingapututiniwa.

To whistle through hands clasped, *Ataburica'cutiniwa* (for *Ataburicawacutiniwa*).

He whistles, *Ishushukj̄tacú.*

Whiten or rub or wash to whiteness, to, *Tçúp̄t̄iniri* or *Tçúp̄t̄aru.*

It is whitened or cleaned, *Catçub̄jk̄j̄b̄it̄iru.*

Widen (as galaxy from point downwards), to, *Ichúpara* or *Cachúpara imbiricanani*

Widowed, also to be a widower, to be, *Mítit̄icu.*

Wipe, to, *Cáshibukicu.*

Idem (perspiration), *Hénicancari cáshibukicu.*

What you wipe your body with (*i.e.*, towel), *Picáshibucamáne-tiniwa.*

To wipe lips, *Cáshiputnutiniwa.*

Withdraw, to, *Mj̄t̄j̄renginiri.*

She has pulled away her head, *Umj̄t̄j̄rengak̄j̄w̄j̄t̄iniwa.*

He has snatched away his food, *Umj̄t̄j̄renginiri inik̄j̄t̄j̄.*

Wont to be so, it is, *Awakícarari.*

Work or do anything, to, *Mutacurí.*

We work, *Matúcarata.*

Spirits do not work, they remain idle, *Cúne cámyrj̄ánawacurí cun' umatacarí, itçuríncawapíca.*

Wound or cut, to, *Amataca* or *Çaucá.*

Your axe has wounded top of my foot, *Pik̄j̄t̄aire wánmataca kititabutup̄u nu.*

It (monkey) is wounded, *Ucarupántawa.*

Wrap or cover, *v.r.*, to, *Abachimúticu.*

Wrestle with and throw down, to, *Incúkituampucatarí.*

Wriggle (*i.e.*, snake), to, *Ukír̄iyucare.*

Idem (one's self), *Yukik̄iní.*

Wring (cloth), to, *Makíp̄itayatiniri* or *Machíkitatiniri.*

Write, to, *Yungárawata.*

I write, *Niyungataru.*

I won't write any more now, *Cúne niyungatayácaru wácha.*

I write slowly, *Harínki niyungatiniri.*

I am now writing, *Niyungárawacanani.*

Come (thou) here one day, or another day, to write, *Pj̄naricui-cha hánt̄j̄ únt̄j̄ pinungára.*

Like unto me the Manitiniri's children will learn to write with you, *Nátucute Manit̄iniri hank̄éri píta cáta yungárawata.*

What you write with (*i.e.*, pen, paper, etc.), *Piyungárawanatini.*

To write fast, *Tacanáp̄aampucatarí.*

Idem (moving hand up and down), *Ucámipucuketini.*

This is not my hut, how shall I write? *Náwini minacutiincá niyungárawacat̄icé!*

VOCABULARY.—PART II.

CONTAINING OTHER PARTS OF SPEECH, NOT INCLUDING VERBS.

THE IPURINÁ LANGUAGE.

N.B.—L.G. = Lingoa Geral, or the Tupi Guarani of South America, a language composed by the Jesuits, and largely used for trading purposes on the Amazon among the semi-civilised Indians.

Port. = Portuguese, the cultivated language of Brazil, and extensively spoken throughout the Amazon valley.

The Ipuriná in every case is printed in italics.

A.

ABLE—ANUS.

Able, *Púçuta*.

Abode, *Awapucu*.

About to, *Panucá* (in composition).

Abundant, *Mýrýkûnýtý*'.

Adhesive, *Ucaparétu*.

Affluents of the Purús, some, *Chiurené*, left bank; *Ciriwené*, right bank; *Inaurené*, left bank; *Mamuriyá*, left bank; *Payný*', right bank; *Shibatirí*, right bank; *Ywákýrý*, right bank.

Afraid, *Píngari*.

Afterwards, *Wéenreca*.

Again, *Wáchitana* or *Wáchana*.

Age, of, *Eene*.

Alive, *Mapýngatýra*.

All, *Ikýnú'rýteca*.

That's all, *Icárananiri*.

Alligator, *Cayukýrý*'.

Alone, *Tçurínga*.

I alone, *Núticara*.

Already, *Péngari* (in composition).

Altogether, *Makýnú'ca*.

Always, *Awapý'týpuri*.

Amiss, *Abicupé*.

Anciently, *Ký'tapucupénga*.

And or also, *Iya*.

Angry, *Núyanamachi*.

Anus, *Tçúmý*.

Arm, *Cánuke*.

Armadillo, *Cayúwana* (*Priodontes gigas* and *Xenurus unicinctus*);

L.G., *Tatú*.

Arrow, *Macúrina*.

Ashamed, *Pashíniritîkî*.

Asked, what has been, *Pý'manakîtu*.

Asleep, *Îmaca*.

At first, *Mérapanica* or *Mý'nî* or *Míchi* or *Mý'napani*.

At once! *Wákîshanga* or *Wákishanica*!

Avaunt! *Wérapanicuté*! masculine; *Wérapanicurú*! feminine.

Awake, *Ukîŵataicha*.

Awake! *Pý'nîracapenqatéicha*!

Away! *Picápuca*! or *Picipé*!

Axe, *Kîttá*.

B.

Baby, *Îmî*.

Bachelor, *Mítaniru* = Wifeless.

Back, the, *Púrikiti*.

Backwoods, *Intîbakî'niri*.

Bad, *Máanre*.

Bait, fish, *Machákî*.

Bald, *Cuchúitawa*.

Bald-pated, *Cáçara î'kîwî*

Bank of rivers, opposite, *Y'pî'nî'ya*.

Basin, *Caçurukî'ta*.

Baskets of various shapes, *Outarí*, *Cuwánatata*, *Shibatí*.

Beads, *Caçuruté*.

Beautiful, *Mýrîhî'ncîretú* or *Mýrîhî'nwîrî'tî*.

Beef, *Kiamá shini*.

Before, or in front, *Mikití*.

Beginning, in the, *Mý'nî*.

Begone! *Picipénga*!

Belly, *Túruma*.

Big, *Mitá*.

Birds, various kinds of, *Upeón*. A reddish kind, *Çána*. *Curucurú*.

Shacarí. A gallinaceous bird (*Penelope pipile*), *Canarí*;

L.G., *Cujubim*.

Black, *Pumamá*.

Blind, or blinded, *Mukî'ta* = Eyeless.

Blood, *Êrenga*.

Boar, a small wild, *Merití* (*Dicotyles taiacú*); L.G., *Taititú*. The large kind, *Irarí* (*Dicotyles labiatus*); L.G., *Taiacú*.

Body, *Máne* or *Îmane*.

Book, *Pímakîtulçu* = That from which a thing is asked.

Bottom of river, *Imbarán patapî'ya*.

Bough, *Aamînapuri*.

Branch of tree, *Catî'* or *Icatî'*.

BREAKING—DAMP.

Breaking, *Ichírenga*.

Broiled, or roasted, *Ikimiri*.

Broth, *Ashían*.

Brother, *Pýri* or *Kéamaniri*, *e.g.* :—Our brother, *Akéamaniri*.

Buttock, *Túruma*.

By and by, or days hence, *Catúnawaca*.

C.

Candle, *Tíricapi*.

Canoe, *Aanta* ; L.G., *Ubá*.

Canoe-prow, *Aantapuký'ta*.

Capable, *Ūpuçu*.

Careless, *Shínireca*.

Cassada or cassava, *Cumýrý'*, *i.e.*, the bitter kind (*Jatropha Manihot*) ; L.G., *Maniva*. *Yumínyari*, *i.e.*, the sweet kind (*Jatropha Janipha*) ; L.G., *Mandioca*.

Cat, *Angití*.

Civilised people, *Imbaraniri*.

Claw (as a bird's), *Çáwata*.

Clay, *Catçarí*.

A clay used for painting, *Charicarí*.

Close, or gathered, *Inapucu*.

Clothing, *Manyáchi*.

Cloud, *Imamakýpý*.

Cold, *Cachíngare*.

Comb, *Çapupýrita*.

Come ! *Amu !*

Come now ! *Wákýshanga !*

Commandment, *Pániyatini*.

Compeer, *Yeyé*.

Continually, *Awacananipítipsri*.

Convalescent, *Acánaantaca*.

Conversable, *Çángirerini*.

Cooked, *Upýnú*.

Cord, *Yucararí*.

Corn, Indian, *Kímý*.

Correct, *Itáuncani*.

Country, also abode, *Aanta* or *Awáanta* or *Awapucu*.

Far-off country, *Itacushíti*.

Cousin, *Shínukýrý*.

Covetous, *Aamuta*.

Crescent (moon), *Itaký'ngabýtini*.

Crockery, or what one eats or drinks out of, *Intare*.

Curare, *V. Wourali*.

Customary or usual, *Awakícarari*.

D.

Daily, *Ihántý úntý*.

Damp, *Pupýté*.

DARK—EVIL

Dark, *Mapián*.

Darkness, *Ingetá*.

Daughter, *Hankéru*.

Daughters, *Anawacuru*.

Dawn, early, *Pucatý'mara*.

Day, *Húntý*.

The other day, *Ký'tatý*.

Many days hence, *Camný'n*.

Daylight, *Púngamara* or *Pucatý'marý*.

Dead, *Wúantaca* or *Acapé*.

Deaf, *Makéamacuta*.

Deal, a great, *Ituký'bescapýtý*.

Dear! oh dear! oh, *Néganíté! Négani!*

Decayed (as tooth, &c.), *Ikýrýpé*.

Deep, *Cuýré*.

Deer, a small kind, *Çutí* (Coassus nemori-vagus). *Manatíniri*, a larger kind, (Coassus rufus).

Deer's hide, *Manitimatá*.

Deliberately or slowly, *Mapúnecnene*.

Difficult, *Camúshirakýbý'býtýrý*.

Dilatory, *Matý'ma*.

Dirty, *Makípaca* or *Pámama*.

Dislike, *Mýtý'rýtaca*.

Disobedient, *Makéamacuta*.

Distant, or far away, *Itacúchikicu*.

Dizziness, *Píntashiliký'wý*.

Dog, *Anabanari*.

Dormant, or helpless, *Iyápatapawa*.

Down river, *Ikýyu*.

Downward, *Yukíri*.

Dress, *Manqáchi*.

Droopingly, *Cáyamacana*.

Dry, *Ucúnunga*.

Duck, *Upái*.

Dumb, *Múpaan*.

Dull of understanding, *Makéamacutaca*.

Dye, a, *Icunurukýré*.

E.

Ear, *Kímbita*.

Early in the morning, *Pucámara*.

Earth or ground, *Ishítishiti* or *Kýbachí*.

Egg, *Nakí* or *Unaki*.

Entirely, *Ukýný'*.

Entrails, *Ticacu*.

Escaped or run away, *Umitaca*.

Evermore, *Awapítipuri*.

Everyone, *Ingýný'ca*.

Evil, n. *Máaure*; adj. *Máanretý*.

EXISTING—FULL.

Existing, or what now is, *Wachúwacari*.

Expression, wrong, *Apicúçangire*.

Expression used by one struck playfully, *Achícu camateini-cicaí*.

Eye, *Ukŷ'*.

Eyelid, *Ukŷmapŷ'mata*.

F.

Face, *Ukŷ'*.

Falsehood, *Panéra* or *Púshi*.

Far, *Ítacu*.

Farm or cultivated ground, *Kíkiyu*.

Fast or quick, *Catŷ'ma* or *Catŷ'marica*.

Fat of a large red fish, *Mayakŷ'nrŷ*. Also name of a man.

Father, *Pátŷ*.

Female, *Cítu*.

Few, *Ypŷ'*.

Fib, *Púshira*.

Finger, *Wácu*.

Fire, *Shámŷna*.

Fireside, *Intínibucu*.

First, *Míchirian*.

Fish generally, *Shímakŷ*.

A scale fish, *Íshauri*.

The Sudis gigas, *Cunacurí*; L.G., *Pirarucú*.

Any big fish, *Catáwanashima*.

A reddish fish, *Man-ú*.

Fish-trap, a, *Tcŷ'catŷru*.

Flesh, *Ishíni*.

Flower, *Anwŷ'rŷ* or *Hŷ'nwŷru*.

Fly, a minute (gen. *Simulium*?), *Camichetú*; L.G., *Pium*.

A sanguinivorous fly (*Hadrus lepidotus*), *Putŷkŷ'*; L.G., *Mutúca*.

Foot, *Kíti*.

Top of foot, *Kítitabútupu*.

Foot-rope, *Mangítitapamá*.

Foreigner, *Imbarániri* or *Apánakŷnŷniri*.

Forest, *Intŷbakŷ'*.

Forgetful, *Mashínireca*.

Fowl, *Patarí*.

A water-fowl, *Tarará*.

Friend, *Nirimá*.

Friendless, *Iyúritara*.

Frightened, *Ímitaca*.

From, *Muní* (in composition).

Fruits, various kinds of, *Acanú*; L.G., *Piquiá*.—*Tatá*, *Manití*,

Yuŷkŷ', *Chupatá*, *Cuchipá*.

Full, *Sháampuca*.

FULL—HITHER.

Full—

Full or satisfied, *Camitú*.Full moon, *Iyútibaintaca*.Full-grown, *Euécari*.Fundament, *Tçúmý*.

G

Generous, *Upariánkiana*.Ghost, *Camýrý'*.Gloomy or cloudy, *Mapián*.Good, *Háureca*.Good-looking, *Haré* or *Harepiticawate*.Goose, *Hárantý*.Gourd, *Chýrý'* (*Lagenaria vulgaris*).Gravy, *Ashíán*.Grey-haired, *Caçurí*.Ground, the, *Ishiti*.Gullet, the, *Cánaký*.Gun, *Shámýnaký*.Gun-powder, *Shámýnakýpani*.

H.

Ha! *Uý'gh!*Hair, *Yanguchi*.Halloo! *Ataté!*Halo (round moon), *Acáwari*.Hammock, *Kecuchi*.Hand, *Wácu*.Hard, *Caicú*.Harpoon, *Yúminti*.Hawk, a, *Mácawa*; L.G., *Ácawa*.He, *Y'ra*.Head, *Yký'wý*.Headache, *Pý'ntakýa ýta*.Health, *Mamíyanataca* = Not ill.Heart, *Ángýba*.Good heart, *Weénrangýba*.Heavens, the, *Itánushiti*.Hen, *Patarí*.Here, *Wái*.Here it is! *Wáicamarari!* or *Ucára wácha!*Here and there, *Ingurakýpe*.Him, *Y'wa*.Himself, *Y'wýca*.His, *Itúi* or *Túichi*.Hither, *Wáimuni* or *Amuni*.

HOLE—KNEE.

Hole, *Tçímŷ*.
 Honest, *Kŷnápera*.
 Hook, fish, *Tçapŷkŷ'aanta*.
 Hot, *Cúpataca*.
 How, or what? *Natúcupa*?
 How many? *Nikérípakŷŷŷ'*?
 Hungry, *Náchina*.
 Husband, *Íntuniri*.
 Hush! *Máwata*!
 Hut or wigwam, *Aicú*.

I.

I, *Núta*.
 I say! *Ata*!
 Idle, *Itçurínga*.
 If, *Çáwakŷ* (in composition).
 Ill-disposed, *Kŷtŷ'ranani* or *Mánanga*.
 Illness, *Amŷanari*.
 Image, or workmanship, *Icámakŷtŷŷ*.
 Immortal, *Máantacatŷ*.
 Immortality, *Amapŷ'ngane*.
 Improper, *Máunre*.
 Inclusive, *Ikŷŷŷ'ca*.
 Indeed! *Négani*! or *Anégani*!
 Indian tribes of the Purus, *Çapaná*; L.G., Jamamandí. *Curucurú*;
 L.G., Pamari or Purupurú = painted. *Manetinirí*.
 Indolent, *Yára* or *Yárasca*.
 Infant, *Ímŷ*.
 Infinitely, *Itúcanani* or *Mŷrŷkŷŷŷtŷŷ*.
 Inhabitant, *Awacarí* or *Awacarícani*.
 In order that, *Tingane* (in composition).
 Interior, *Angŷ*.
 Ipuriná, *Cángŷtŷŷ* or *Cángite*.
 Irregularly, or fast (of speech), *Púnecuene*.
 Itching, *Ísha*.

J.

Jaguar or the American tiger, *Angití* (*Leopardus onça*; L.G., Jauarité. *Leopardus onça*, var. *nigra*; L.G., Jauarité *pixúna*. *Leopardus pictus* and *Leopardus griseus*; L.G., Maracajá. The last two are tiger-cats.)
 Jealous, *Amaputunichi*.
 Just now, *Wácha*.

K.

Kingfisher, *Parátari* (*Alcedo alcyon*).
 Knee, *Pútureke*.

L.

Lake generally, *Ipuá*.

Names of some lakes, *Maripué*, *Mitarípué* = Big lake;
Iauripué, *Chínatarin-apuán*.

Lame, *Túru*.

Lamed, *Címinti* or *Itakínga*.

Land, *Imiriín*.

High land, *Acaimiriín*.

Landing-place, *Yupurucú*.

Language, *Chíngire*.

Large, *Mitá* or *Mj'ramane* = Big-bodied.

Lazy, *Yára* or *Yárasca*.

Leaf, *Aantçupa*.

A leaf used in roofing or thatching (*Geonoma multiflora*,
Geonoma paniculigera, and *Geonoma rectifolia*, three kinds),
Shirurí; L.G., Ubim.

Leg, *Tebiké*.

Let be! *Wéretuc' ichá*!

Let go! *Picicacari*!

Liana, *Aampj'çça*.

Lie, a, *Panára*.

Light-coloured body, *Çárumana*.

Like, e.g., like unto me, *Nátucute*.

Line or cord, *Yúcari*.

Lip, *Putú*.

Split lip, *Chepiputú*.

Little, *Wáshanký*.

Lizard, a, *Tamucaré*.

Loins, *Çuatá*.

Long, *Ítannu*.

Long ago, *Kj'tapucupénga*.

Long way, *Ítacu*.

Longeval, *Aucarananipíti*.

Look, there comes! *Napaní*! or *Napanucá*!

Loosely, *Ámana*.

Lot, or a great deal, a, *Itupéngari*.

Low not loud, *Ámananica*.

Lowland, *Íputeshiti*.

M.

Macaw, *Camj'grj'* (*Macrocerus ararauna*, *Macrocerus severus*,
and *Macrocerus Maximilianus* ?); L.G., Arára.

Male, *Kj'kj'*.

Man, *Kj'kj'*.

A tall man, *Kj'kj'ntannu*.

A short or little man, *Kj'kj'wáshanký*.

Many, *Itú*.

How many? *Nikérípakínípara?*

Married man, *Kíntaniru*.

Married woman, *Kíntaniri*.

Matured or ripe (fruit), *Uyumpénga*.

Meal, made from the bitter cassada-root, *Catarukýrý'*; L.G., *Uhí*;

Port., *Farinha*.

Measles, *Sarampo*, Port.

Medicine, *Puçúnga*.

Mellifluent (speech), *Cutékebeené*.

Midday, *Nacúngýaca*.

Middle Purus or Sipatiní, *Shibatirí*.

Mid-river, *Apánicaký'ya*.

Mine, *Nítú* or *Nitúichi*. Pl. *Nitúichiniri*.

Minute or fine, *Púmuwu*.

Monkey, a big black (*Ateles paniscus*), *Ichíkiri*; L.G., *Cuatá*.

Another kind, *Chicutí*; Port., *Macaco prego*.

Moon, *Cacýrý'*; L.G., *Yacý*.

Full moon, *Iyútibainatabakínicu*.

New moon, *Yakitána*.

Mother, *Nátu* or *Niru*.

Mouth, *Námata*.

My mouth, *Nínini*.

Much, *Itúcanani*.

Muddy, *Cápe* or *Caavrúmpe*.

Multitude, *Itubý'týrý*.

Myself only, *Hántýcaru náta*.

N.

Nail, finger, *Čáwata*.

Naked, *Apáritapica*.

Name, *Iwánga*.

What is your name? *Kériwangaí píta?*

Names of some Ipurinás: masc., *Atýnú'*, *Mayaký'urý*, *Cacýyuri*, *Yacamá*, *Irimá*, *Mashutí*. *Cáwacanani*, *Angýtý'wý*, *Kiriamá*, *Cawái*, *Maniwá*; fem., *Capepá*, *Anyapa*, *Kiambarí*, *Cayawé*, *Amankipa*.

Names of some abodes: *Týruín*, *Cachibukýrýánshti* = ant-ground. *Kipipurián*, *Tçapý'rýan*.

Narrow, *Ishubángabikita*.

Needle, *Cúi*.

Needle's eye, *Cúitçumý*.

Needle-case, *Yacuké*.

Nephew or sister's son, *Áantaniri*.

Nice, *Hánrecascaícha*.

Night, *Ingetá* or *Ínganuca* or *Mapián*.

No, *Cíne*.

No—

No, I don't know, I shall not tell you, *Méta* or *Cítani*.Nose, *Kýrýpaná*.Not, *Cúne*.Not yet, *Cúne naránký* or *Cúne banicá*.Now, *Wácha*.Number, a large, *Itú* or *Itúcanani*.Nut, Brazil, *Maký* (*Bertholletia excelsa*); Port., Castanha.

O.

Obedient, *Ikéamacuta*.Obscene language, *Múanrepený'tý*.Offensive, *Piríncare* or *Ćáca*.Oh dear! oh dear! *Néitabanité!* *Néganité néganí!*Old (people), *Túti*.Old or grey, *Ćúrinca*.Once more, *Wáhana*.Once only, *Hántýcatícara*.One, or another, *Hántý*.One another, *Pakýný*.Only, or especially, *Mapára* or *Hántýcaru*.Originally, *Míchi*.Orphan, masc., *Ímenungari*; fem., *Ímenungarepéngaru*.Other side, *Ýpýný*.Others, or the rest, *Apácahaniri*.Our, lit., all of us together, *Amakýný'ca*.Outside, *Púrikiti*.

P.

Paddle, *Mécuti*.Page of book, *Pý'matçupa* (lit., inquiry-leaf), also, *Aantçupa*.Pain, *Catçuí*.Palm-trees, some, *Kichití* (*Enocarpus patawá*; L.G., *Patawá*).*Cuchiký* (*Attalea excelsa*); L.G., *Urnenrí*. *Úbachíríta*(*Iriarte exorhiza* and *Iriartea ventricosa*); L.G., *Paxiúba*.Pamari tribe, *Ćurucurú*; L.G., *Purupurú* = painted.Paper, *Aantçupa*.Partridge, *Mangucáwa* (*Crypturus cinereus*?).Past, or finished, *Ishipupéngariyúcara*.Path, Indian, *Apuchí*.Penis, *Píchinchí*.People, white or civilised, *Imbarániri*.Perspiration, *Hénicancari*.Pin, *Ćái*.A wooden pin used across the septum, *Ćarucuwánachi*.Place or station, *Awánakini*.Plant, a, *Mutú*.

PLANTAIN—SAND.

- Plantain, *Chiparí* (*Musa paradisiaca*).
 Pole, a, *Áantçuke*.
 Porpoise, *Bçurí* (*Phocaena Americana*).
 Port or landing-place, *Yupurucú*.
 Possession or property, *Túichiniri*.
 Powder, *Upuní*.
 Powdery, *Capuní*.
 Powerful, *Catápara*.
 Pregnant, *Canmishítaru*.
 Presently, *Camuní*.
 Proboscis (of musquito, &c.), *Kiripiké*.
 Profuse, or a lot, *Cúmanangaresca*.
 Properly, *Hánre*.
 Prow, *Puký'*.
 Prow of canoe, *Aantapuký'ta*.
 Pubescent, *Éne*.
 Pudenda, *Çúcu* or *Çucuchí'*, fem.
 Purús, river, *Wý'nýçawana*.

Q.

- Quick! *Catý'ma!* or *Wáchaca!*
 Quickly! *Wachacatéicha!*
 Quiet! *Máwuta!*

R.

- Rain, *Imbarón*.
 Really! *Anégani!*
 Red, *Píncumara*.
 Reins, the, *Quatú*.
 Relatives, *Nirimawacuri*, masc., *ru*, fem.
 Replete, *Sháampuca*.
 Residence or abode, *Áwapucu*.
 Residue, *Awáanta*.
 Right, that's it! *Y'wapýtýpéngaraicára!*
 Ring of finger, *Wácukichí*.
 Ripe (fruit), *Yúna*.
 Rise of river, *Mitáan*.
 River, *Wý'ný*.
 Rivulet, name of a, *Intimaán*.
 Rod, fish, *Tçapýký'aanke*.
 Roomy, *Uín*.
 Runaway, a, *Capuní*.

S.

- Salt, *Yuký'ra*.
 Sand, *Kýbachí*.

Satisfied with food, *Camitú*.

Saucepan, *Cupití*.

Saying, *Çángire*.

Scale of fish, etc., *Itánta*.

Self or same, *Íwica*.

Semen, *Caí*.

Separately or singly, *Mapárere*.

Septum, *Pínyumareen*.

Sharp (as knife), *Cánwana*.

Shell, *Utánta*.

Short, *Wáshankj* or *Amaru*.

Sick or ill, *Amíanata*.

Silent, *Apiténgaptn*.

Singly or alone, *Hántuca*.

Sinner, *Ymýmáare*.

Sister, *Pirú* or *Itáru*.

Skin, *Imata*.

Sky, *Ítamushi*.

Sleepy, *Ítapu*.

Slippery, *Ishipíru*.

Slow or slowly, *Matj'ma* or *Mapúnecuene*.

Slow of speech, *Matj'maçangire*.

Small, *Wáshankj*.

Smoke, *Ichían*.

Wood-smoke, *Shamjchían*.

Smoking-stick, *Irupiké*.

Softly! *Háurica!*

Solid, *Cáicu*.

Son, *Hankéri*.

Sons, *Anawacuri*.

Song, *Ishipúanre*.

Soon, *Wácha* or *Camuní*.

Soot, *Cachíanri*.

Soul, *V. Spirit*.

Source of a river or lake, *Çutí*.

Spacious, *Uín*.

Speech, *Çángire* or *Ínaanga*.

Mellifluent speech, *Outékebeené*.

Spine, *Ecu*.

Fish-spine, *Shímakjécú*.

Spinster, *Mintaniri*.

Spirit, *Camjgrj*; pl. *Camjgrjáanawacuri*.

A Great Spirit living up in the skies, *Tçúra* or *Guý'ntjnygrj*.

Star, *Yúgrjkj*.

Startled, *Tjcuçhá*.

Steamship, *Aanta mitáru* = Big canoe.

Stench, *Çj'tj*.

Stick, *Aauke*.

Sting, *Écu*.

STING—THREAD.

Sting—

Sting of bee, etc., *Icurú*.

Stinking, *Imý'ný*.

Stork, *Yaýrú* (*Mycteria Americana*); L.G., *Jaburú*.

Stout, *Caçubý'*.

Strange or foreign, *Apánakýñy*.

Strangers, *Apánakýñyñiri*.

Stream, *Çutuwaríya*.

Strong, *Catápara*.

Stump of tree, *Áantçuta*.

Subsidence (of river), *Icý'ya*.

Summer, *Camnúu*.

Sun, *Atúcachí*.

Sunset, *Atúcachí eerénguca*.

Swollen, *Anampe*.

T.

Tail, *Íshipi*.

Tall, also a long way, *Ítanu*.

Tapir, *Kiamú* (*Tapyrus Americanus*); L.G., *Tapý'ra caapóira* =
Tapir, dweller of the forest.

Tatou, *V. Armadillo*.

Tempered, good, *Mániyanamani*.

That, *Y'wa*.

That (person) yonder, *Ucúra*.

That (thing) yonder, *Ungura*.

That's it! *Íwicara*!

Thee, *Píta*.

Theirs, *Túichiniri*.

Them, *Ínua*.

Thence, *Icáira*.

There, *Íwara*.

There! *Wéra*!

There he or she is! *Ywapéngariéicha*!

They, *Y'wa* or *Unguraniri*, m., *Unguraniru*, f.

Thick, *Caçubý'*.

Thief, *Yentíri*.

Thimble, *Wácnukýbati*.

Thin, *Imabitetini*.

Thine, *Pitúi* or *Pitúichi*. Pl. *Pitúiniri*.

Thirsty, *Puçúnatapenga*.

This, *Íya* or *Úya*.

This (one near), *Wéeraan awacaríca*.

Thither, *Y'wamuni* or *Igúi* or *Wákira*.

Thither away with you! *Wákira piçá*!

Thorn, *Ecá*.

Thou, *Píta*.

Thread, *Mapátça*.

Stringing-thread, *Naký'týtça*.

- Three, *Itú*. Also, a large number.
 Throat, *Cónuký*.
 Thus, *Íyatucu* or *Icáratucura*.
 Tinder, *Putawá*.
 Tired, *Cáyaca*.
 To, *Muní* (in composition).
 Toad, *Géra* (*Bufo lentiginosus*).
 Tobacco, *Awirí* (*Nicotiana tabacum*); L.G., *Pitima*.
 To-day, *Wácha*.
 Toe, big, *Mitáimñukýrñcaçacútacari*.
 Together, *Makññ'ca* or *Imakññ'*.
 To-morrow, *Catúna*.
 Tongue, *Néne*.
 Tooth, *Teý'rñtachi*.
 Toothless, *Namángatçatapátaricu*.
 Torch, *Tírícapí*.
 Torn, *Imatçurúnga* or *Itarúnga*.
 Tough, *Cáicu*.
 Towards, *Muní*, e.g. :—Towards me, *Núta muní*.
 Towel, *Cáshebucamúnetiniwa*.
 Traps for fish, *Teý'catýru*, *Kishatipi*.
 Trinkets, *Ningichí*.
 Trousers, *Tebikémanga*, lit., Leg-cloth.
 Truth or truly, *Itánn*.
 Turkey (*Crax tuberosa* Spix), a wild, *Payurí*; L.G., *Mutúm*.
 Turtle (*Podocnemis expansa*), the largest, *Cimbirí*; L.G., *Iurará*;
 Port., *Tartaruga*.
 A small kind (*Emys tracaxa*), *Cuníru*; L.G., *Tracajá*.
 Turtles' eggs, *Cimbirinakí*.
 Twilight, *Íngeta nýpanícama*.

U.

- Unclad, *Mámangani*.
 Unconscious, *Mashínireca* or *Ímbinawata*.
 Unemployed, *Tçúringa*.
 Unquestionably, *Pitícarite* (in composition).
 Untruth, *Púshí*.
 Unwashed, also, name of a man, *Makípaca*.
 Up river, *Icúruwan*.
 Urine, *Teínaca*.
 Us, *Wáta*.
 All of us, *Akñ'nýca*.
 Used up, *Uminipénga* or *Ucipupénga*.

W.

- Wait! *Wára imíchí!*
 Warm, *Cáputaca*.
 Water, *Imbarán*.
 We, *Ata*.

WEAK—YOUNG.

Weak or disabled, *Yúngini* or *Cáyaca*.

Weather, fine, *Háre úntý*.

Well, adv., *Hánreca*.

Well! *Áta!*

Well-disposed, *Mániyanamani*.

Wet, *Y'ya* or *Cúancari*.

What? *Kéri?* or *Kéripara?* or *Kerítíngane?* or *Kéritimíngane?*

What country or locality? *Nikérishiti?*

What else? *Kérimara?*

When, adv., *Çáwaký* or *Ūpuçu* (in composition.)

When? *Nacáripa?*

When or at what time? *Cunihínaca çáwaký?*

Whence? *Níamuni?*

Where? *Nákira?* or *Níamuni?* or *Kériaámpa?*

Whereinto? *Nikíríama?*

Wherewith? *Nikéríma?*

Which? *Nikéri?*

Whistling (with lips), *Atabúricaputu*.

White, *Tçupý'* or *Çatçupý'*.

White or civilised people, *Imbarániri*.

Whither? *Níamuni?*

Who? *Kéripara?*

Whom? with, *Kéri cáta?*

Widow or widower, *Mítíticu*.

Wife, *Íntaniru*.

Wind, *Catáware*.

Wing, *Íminki*.

With, *Cáta* or *Catícara* (in composition.)

Within, *Angý* or *Ángýan* = In the heart.

Without or outside, *Ipúrikiti*.

Woman, *Cítu*.

A short or little woman, *Cituáshanký*.

A married woman, *Kíntaniri*.

Wood, *Shámýna*.

Backwoods, *Intýbaký'niri*.

World, *Ishítishiti*.

Wounded, *Ucarapánta*.

Wourali (poison from the *Strychnos toxifera*), *Yuýký'*.

Writing, *Yungárawaticu*.

Y.

Ye or you, *Pítu*.

Yes, *Arí*.

Yes indeed! *Aricaté!*

Yesterday, *Ký'ta*.

Yesterday evening, *Ký'ta ínganuca*.

Yet, *Panicá* (in composition.)

Yonder look! *Wakirapénga!*

Young, *Ámaru* or *Hántucuru*, f.

SIMILARITY BETWEEN LINGOA GERAL AND IPURINÁ.

LINGOA GERAL.

Acauú, a hawk.
Mirití, a palm.
Irára, name of a peak at Santarem, river Tapajós, and of a black quadruped like the *cuatí*.
Macucáua, a partridge.
Camapú, a fruit.
Ata, a fruit.
Cararú, a diver or water-fowl.
Cigána, a reddish bird.
Jaburú, the stork.
Corocoró, a bird.
Mutúm, a wild turkey.
Pataúá, a palm.
Tamaquaré, a lizard.
Manishú, a fruit.
Carapaná, musquito.
Tatá, fire.
Jacaré, alligator.
Cuatá, a black monkey.
Yucá, to kill.
Yururé, to beg.
Iukíra, salt.
Picú, drag-net.
Kiçáua, hammock.
Intimahay', no, not.
Cái, to burn.
Picíca, to take.
Paraná, river.
Opaiñ, each or every, e.g., *opain ára opé*, every day.
Puçánga, medicine.
Púca, to laugh.
Pírj, to make one shudder.
Tucá, to strike, v.r.
Ípauá, lake.
Panacú, basket.

IPURINÁ.

Mácawa.
Merití, small wild pig.
Irarí, large wild boar.
Mangucáua.
Cawapú, name of a man.
Áta, we.
Tararú.
Çána.
Yaýrú.
Curucurú.
Mutú, a plant.
Putawá, tinder.
Tamucare.
Manití.
Carapanatý', a tree.
Tatá, a fruit.
Shacarí, a bird.
Cuatá, the reins.
Ucá.
Yururé, to spear.
Yuký'ra.
Pýçá! begone!
Kýçáuca, to cut, slash.
Íntimaún, name of a rivulet.
Cái, a needle, pin, etc.
Picicá or *pýçéçéá*, to give.
Parátiani, kingfisher.
Upái, duck.
Puçánga.
Pucá, thou hittest or killest.
Píri, thy father, also a brother.
Túca, to gash, i.e., a tree.
Ipuá.
Panacurí, pr. name.

WORDS AND PHRASES OF THE PAMARÍ¹
LANGUAGE.

<i>Warudháy</i> , speckles on skin.	<i>Afucáhýmawarǵhay</i> , day after to-morrow.
<i>Guráy</i> , house.	<i>Afucá yumá</i> , to-morrow.
<i>Paháy</i> , water.	<i>Hidúacabáin</i> , to-day.
<i>Marháy</i> , pium (a small fly).	<i>Icuacá</i> , fish-hook.
<i>Pýt-háy</i> , musquito.	<i>Djumúá</i> , fish-line.
<i>Sabadá</i> , mutúca (a stinging fly).	<i>Báiy</i> , to eat.
<i>Wainí</i> , river.	<i>Wadáy</i> , to sleep.
<i>Cudidja-arí</i> , man.	<i>Caháiy</i> , to walk.
<i>Içáiy</i> , child.	<i>Witariháy</i> , to sit.
<i>Ganú paití</i> , f. child.	<i>Kíduarukáin</i> , to run.
<i>Caraguhén</i> , farinha.	<i>Abiháy</i> , arrow.
<i>Djumaháiy</i> , dog.	<i>Cudhakín</i> , bow.
<i>Pýçaná</i> , cat.	<i>Aaganaháy</i> , to shoot with arrow.
<i>Babádi</i> , pirarucú (a big fish).	<i>Abiní</i> , to die.
<i>Sýpatǵhýn</i> , banana.	<i>Hidakhán</i> , come here.
<i>Dahmú</i> , <i>Tapyrus Americanus</i> .	<i>Awácajuraáy</i> , begone!
<i>Arabúayaucúma</i> , let's go into the wood.	<i>Aawhaní</i> , to drink water.
<i>Arabú</i> , forest.	<i>Piyáy</i> , mutum (wild turkey).
<i>Dacáy</i> , lake.	<i>Cudjái</i> , enjabin (an edible bird).
<i>Wanamí</i> , paddle.	<i>Mýrǵéǵ'</i> , taititu (small pork).
<i>Canawá</i> , ubá or dng-out.	<i>Irarí</i> , black swine.
<i>Aracawáncayámu</i> , hen.	<i>Macucúa</i> , inambú (a big partridge).
<i>Aracawáncamakýra</i> , cock.	<i>Makháy</i> , snake.
<i>Bahín</i> , rain.	<i>Baçurí</i> , porpoise.
<i>Bacadaná</i> , thunder.	<i>Bumá</i> , the manatee or sea-cow.
<i>Curicurihín</i> , lightning.	<i>Sirí</i> , tartaruga or jurára, a turtle.
<i>Acamanamirán</i> , to paddle.	<i>Sauháru</i> , tracajá, a small turtle.
<i>Hadú</i> , knife.	<i>Dudúri</i> , aiaçá, a small turtle.
<i>Awadulú</i> , raft on lake.	<i>Banajá</i> , turtle's egg.
<i>Namú</i> , sky.	<i>Aracawánajaná</i> , hen's egg.
<i>Adamí</i> , landing-place.	<i>Siricaná</i> , turtlet.
<i>Weeruhýn</i> , hammock.	<i>Mabiidiri</i> , boa constrictor.
<i>Sýuajú</i> , gun.	<i>Uaháy</i> , igarapé, i.e., little stream.
<i>Caaurarǵ'</i> , scissors.	<i>Aihikiyá</i> , I am going, good-bye.
<i>Hýdháan</i> , one.	

¹ A tribe of Indians with spotted skin, inhabiting the Middle Purús, lat. 7° S.; long 65° W.

The above list of words and phrases I acquired verbally from the Pamaris themselves; I have not yet seen the language reduced to writing anywhere else.

THE DECALOGUE IN THE IPURINÁ LANGUAGE.

Deus ipániyatakýtý, i.e., What God has commanded.

1. *Deus ipániyatini áta muní, íyatuc' icha: Hántýcaru núta nuyaampakýtácarí Deus narapý'ca; cun' apánakýný deus pikéamacuta.*

1. God has commanded us, thus He has said: Only Myself am Commander and God; thou shalt not obey another god.

2. *Cúne papayáunkini nu, cúne hántý deus pipapíngini; nut' ámaputunichi, nuta náyanamachi hántý deus pipapínga záwaký; nipániyatakýtý pikéamacuta záwaký, ingyý'ca nutárataí wácha, áwapýtýpuri itúcanani nitárataí.*

2. Thou shalt not image Me, thou shalt not bow down to another god; I am jealous, and shall be angry if thou do; but if thou obey what I have commanded thee, I will love thee now and hereafter.

3. *Cúne núta púntéype pítá; púntéype záwaký nu, awapýtýpuricu núta náyanamachi.*

3. Thou shalt not mimic Me, if thou do, I shall be very angry.

4. *Pishínikiniri Domingo.¹ Cúne páyatapé Domingo záwaký, pítankeriwaruri pítankeruwacuru, cúne pipániyatapé. Hántýcaru nútacamaru itanushiti, ishítishiti, íntýbakýniri, wý'nýniri, ípuaniri, íkýný'ca seis hántý, Domingo nuyaampakítini, nitý'rýta Domingo.*

4. Remember the Lord's Day. Thou shalt not work on the Lord's Day, neither shalt thou command thy sons and thy daughters to do any work. Only Myself have made heaven and earth, the forests, the rivers, the lakes, and everything in six days, but on the Lord's Day I rested from labour, therefore I love the Lord's Day.

5. *Cúne pimakéamacútacani pátý, nátu; pikéamacutaca záwaký pátý nátu muní, ishítishiti píwacananýpátýpuri.*

5. Disobey not thy father or thy mother; if thou obey them, thou shalt live long on the earth.

6. *Cúne Cángýtý, Imbarániri, apánakýnýniri, cúne pucapé.*

6. Thou shalt not kill other Ipurinás or strangers.

¹ I explained to the Indians about the original Day of Rest, viz., Saturday, as also the events of the Resurrection Morning. As, however, the civilised people round about them more or less formally observe Sunday, I was obliged to use the word Domingo.

7. *Cúne picapiténginiri hantýntaniru.*

7. Thou shalt not seduce another's wife.

8. *Cúne makýný'ca túichiniri cúne piyúmatapé.*

8. Thou shalt not steal another's property.

9. *Cúne panirachírana pichapúwa.*

9. Thou shalt not tell an untruth.

10. *Cúne hántý awíni, cúne piyúmatapé, íntaniru, hankériwacuri, hankériwacurú, túichiniri, cúne piyúmatapé.*

10. Thou shalt not covet another's hut, thou shalt not covet his wife, his sons, his daughters, or anything that is his.

THE LORD'S PRAYER IN THE IPURINÁ LANGUAGE.

Akéamaniri Jesus cǎngire áta muní, Pátý Deus muní aǎngire tǐnganama.¹

Amakýný'ca Pátý Deus,| itánushiti awacáricana:| aǎngýba paanrekiniri atý'rǎtiniitǐngane.| Pishínireca pakírita itacúnchikicu hankériwacurí, ínua wéenreca pimímarakýný'.| Pishínireca picíca wátaté ikýnýrǎtýca itacúnchikicu hankériwacurí awéenrúngýba.| akéamacutiníitǐngane pipóniyatini piǎngire áta muní,| harécari cǎmýrǎáanawacurí átucu píta cǎta itánushiti awacari.| Picapurú' ímbaraante awacánanǎpitiipuri.| kimý, cumýrǎ', yumínyaari, chiparí, ikýnýca, ipichakiníitǐngane, aníkýtýtǐngane.| Átanape pimóniyanamani, átatucu apácachaniri amóniyanamani.| Cúne páwirítá mǎanretý cǎmýrǎáanawacurí Satan, cun'áangǎan uruán, cúne mǎanre uwarabíratawáta.| Awapítipuri pimamaputukíni wáta.| Íkýnýca itánushiti, ishítishiti pítúí.| Catáparái píta,| Puparíankiunái,| itúcanani harecái awapý'tǐpuritý. Amen.

TRANSLATION.

What our Elder Brother Jesus has told us to say to our Father God.

Our Father God,/ who art above in heaven;/ make good our hearts, that we may love Thee./ Call (to Thyself all men) the inhabitants of the world. then adopt them and be a Father to them./ Give us and all men good hearts./ that we may obey what

¹ The sloping lines between words indicate the divisions and the equivalents in the two languages, thus: *Amakýný'ca Patý Deus* = Our Father God, and so on.

Thou hast commauded,/ even as those good spirits do, which are with Thee in heaven./ Cause it always to rain,/ that the corn, cassada, plantain, and other plants may grow, that so we may eat./ Be not angry with us, as we are not with others./ Do not allow Satan, the evil spirit, to enter our hearts, and so teach us evil;/ (but) take care of us always;/ (for) all that is above, and all the earth, is Thine./ Thou art powerful,/ generous,/ and very good always. Amen.

THE LORD'S PRAYER IN THE LINGOA GERAL.

The pronunciation here is the same as that of the Ipuriná.

V. Orthography.

Nyané Rúba.

Nyané Rúba oicó uahá júaca opé./ Ne réra oíumuité toicó./ Remehéy iané aran-ma júaca, mamé reicó./ Ne remimutára toimunyóy júacapé, iný're ýný'pe./ Remehéy oíí iané arán-ma, iané remiú ára iepé iepé çuiúára./ Remehéy ne iirón iané angaipáua recé, maiiaué ia mehéy curí iané iirón aitaçupé intí omunyán-na catú nahá iané arán-ma./ Intí reshári, iané Iára, iamunyáy pushí maháy itá./ Repýçýrú iané opáý maháy áý'ua çuí./ Amen Jesus./

TRANSLATION.

Our Father.

Our Father who art in heaven./ May Thy name be sanctified./ Give us heaven where Thou art./ May Thy will be done in heaven and also on the earth./ Give us to-day our sustenance of each day./ Give Thy pardon to our faults, even as we also will give our pardon to those who may commit faults against us./ Allow not, Lord, that we commit bad deeds./ Deliver us from everything that is evil./ Amen Jesus./

THE END.

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